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### **Zur Einleitung**

*Brenner, Athalya; Lee, Archie Chi Chung* (ed.), *Leviticus and Numbers (Texts@Contexts)*, Minneapolis 2013.

Published abstract: Leviticus and Numbers focus attention on practices and ideals of behavior in community, from mourning and diet to marriages licit and transgressive. The contributions to this collection of essays examine all of these from a variety of global perspectives and postcolonial and feminist methods. The authors ask, “How do we deal with the apparent cultural distances between ourselves and these ancient writings; what can we learn from their visions of human dwelling on the earth?” The essays come with an identification of the contributors, a preface by A. Brenner introducing the articles, a common bibliography (pp. 227-251), an author index, and a scripture index.

*Büchner, Dirk*, A Cultic Term (ἀμαρτία) in the Septuagint: Its Meaning and Use from the Third Century b.c.e. until the New Testament: BIOSCS 42, 2009, 1–17.

*Büchner, Dirk*, Writing a Commentary on the Septuagint, in: Peters, Melvin K.H. (Hg.), XIV Congress of the International Organization for Septuagint and Cognate Studies, Helsinki, 2010 (SCS 59), Atlanta 2013, 525–537.

Published abstract: This paper highlights some issues encountered in commenting on Leuitikon 5–7. In these chapters in NETS some tricky moves were made to accommodate the translator’s response to Hebrew idiom. I intend to present a procedure for how one deals with syntactical and lexical difficulties in the body of a commentary such as the SBLCS. Tribute will be paid to Karl Huber’s *Untersuchungen über den Sprachcharakter des griechischen Leviticus*, published in 1916. In addition, these chapters begin giving attention to the matter of impurity, and some remarks will be made about this topic, with reference to Theodor Wächter’s *Reinheitsvorschriften im griechischen Kult*, published in 1910.

*Cranz, Isabel*, Priests, Pollution and the Demonic: Evaluating Impurity in the Hebrew Bible in Light of Assyro-Babylonian Texts: JANER (Journal of Ancient Near Eastern Religions) 14, 2014, 68–86.

Published abstract: The Priestly Source makes no explicit reference to the demonic when describing pollution which supposedly sets it apart from non-biblical conceptualizations of impurity. Most scholars explain the Priestly disregard for demons by referring to the advance of monotheism and the subsequent eradication of supernatural forces other than God. Depending on whether monotheism is viewed as gradual process or as the foundation of Israelite religion, commentators either detect a weakened demonic quality in Priestly pollution or claim that the Priestly Source has always been of a non-demonic nature. However, in recent years the idea that monotheism pervades most books of the Hebrew Bible has been increasingly called into question. At the same time, the extensive publication of Assyro-Babylonian ritual texts allows for better understanding of Assyro-Babylonian conceptualizations of

impurity. These developments necessitate the reevaluation of the current views on Priestly pollution by examining Assyro-Babylonian texts pertaining to impurity and the demonic. Special attention is given to context and dating of the cuneiform sources used to exemplify the non-demonic nature of Priestly impurity. This renewed comparison of Priestly and Assyro-Babylonian impurity highlights how the Priestly writer frames the concepts of pollution within the context of the sanctuary and its maintenance. The Assyro-Babylonian texts dealing with impurity and demons, by contrast, focus on the individual and his/her relationship to the personal god rather than temple maintenance. Likewise, cuneiform texts that deal with pollution and temple maintenance do not concern themselves with demonic affliction. Consequently, it can be argued that the non-demonic nature of impurity in the Priestly Source is the result of the Priestly focus on the sanctuary and does not give witness to an underlying theological ideal.

*Eberhart, Christian A.*, Blut des Bundes. Das Opferverständnis im Buch Levitikus und in der Eucharistie: BiKi 69, 2014, 69–73.

Abstract: The Eucharist is the fundamental form of worship for all Christian denominations and confessions. The article examines the roots of Christ's word about the cup and his blood. These roots lie at the heart of the prescriptions of the Book of Leviticus about sacrifices and atonement. The sacrifices in Leviticus invite to a joyful communication with the deity; the blood rituals clean humans and items used for the cult (the altars, the sanctuary) and thus achieve atonement. These traditional Jewish ideas form the basis for Christian soteriological concepts in the New Testament, especially for the Eucharist. To drink the wine as "blood of the covenant" is a process of consecration transmitting God's peace and grace to human beings.

*Feder, Yitzhaq*, The Semantics of Purity in the Ancient Near East. Lexical Meaning as a Projection of Embodied Experience: JANER (Journal of Ancient Near Eastern Religions) 14, 2014, 87–113.

Published abstract: This article analyzes the primary terms for purity in Biblical Hebrew, Ugaritic, Sumerian, Akkadian and Hittite. Building from insights from cognitive linguistics and embodiment theory, this study develops the premise that semantic structure—even of seemingly abstract concepts—is grounded in real-world bodily experience. An examination of purity terms reveals that all of them can be related to a concrete sense pertaining to radiance (brilliance, brightness, shininess). The article then traces the semantic development of purity terms in distinct experiential context and shows how semantic analysis can elucidate the inner logic of fundamental religious concepts.

*Ferch, John G.*, The Story of Torah: The Role of Narrative in Leviticus' Legal Discourse: Journal for the Evangelical Study of the Old Testament 2, 2013, 41–60.

*Holmstedt, Robert D.*, The Nexus between Textual Criticism and Linguistics: A Case Study from Leviticus: JBL 132, 2013, 473–494.

Published abstract: Forty-five years after James Barr's *Comparative Philology and the Text of the Old Testament* appeared, it is time to reiterate his call for a balanced approach to philology and textual criticism. Though the essential issues are the same as when Barr wrote, the amount of textual data from the Dead Sea Scrolls as well as methodological challenges to the standard view of the linguistic history of ancient

Hebrew have produced a significantly more complex situation. As scholars move forward in both subdisciplines of Hebrew studies—textual criticism and historical linguistics—it is more critical than ever to keep in mind that the history of the text and the history of the language are inextricably bound to each other. Using two variants in Leviticus, I will illustrate what a reasonably balanced approach looks like from the perspective of a Hebrew linguist, with the hope that textual critics and Hebrew linguists will see the need to work more closely with each other.

*Huber, Karl*, Untersuchungen über den Sprachcharakter des griechischen Leviticus, Gießen 1916.

Die „Untersuchungen“ beruhen auf folgender Septuagintaausgabe: Brooke, A.E.; McLean, N., The Old Testament in Greek, Vol. I. The Octateuch; part I: Genesis 1906; part II: Exodus and Leviticus, Cambridge 1909. Es handelt sich um sehr detaillierte philologische Analysen des griechischen Levitikustextes. Der Band wird durch ein griechisches und hebräisches Wortregister erschlossen; ein Stellenregister fehlt. Mit Schlussfolgerungen über die Arbeit und Tendenz des Übersetzers hält sich Huber sehr zurück. Manche Ergebnisse müssen gegebenenfalls an neueren textkritischen Ausgaben der Levitikus-Septuaginta (Göttinger Ausgabe, Rahlfs) verifiziert werden.

*Hundley, Michael B.*, Sacred Spaces, Objects, Offerings, and People in the Priestly Texts: A Reappraisal: JBL 132, 2013, 749–767.

Published abstract: In the Priestly texts, holiness is understood both as an absolute and as a relative term to demarcate the hierarchy within the holy sphere. Rather than primarily redefining the term “holy,” the present work aims to determine the term’s function in describing spaces, objects, offerings, and people in the Priestly account. While there are several different levels of holiness for people, places, objects, and offerings, the Priestly writers have only two terms at their disposal, “holy” and “most holy,” which they use in a dizzying combination to situate elements hierarchically. Nonetheless, once the Priestly language is clarified, elements in the holy sphere fit into a fairly consistent hierarchy. Within this taxonomic system, people have access to spaces and objects of one level of holiness higher than they themselves possess. While accessing one degree higher is acceptable, two degrees proves fatal. The Priestly labels “holy” and “most holy” mediate access, express the privilege and unnaturalness of access, and indicate the consequences of improper contact, thereby safeguarding the divine abode from improper encroachment and humanity from the corresponding punishment.

*Meshel, Naphtali S.*, The ‚Grammar‘ of Sacrifice. A Generativist Study of the Israelite Sacrificial System in the Priestly Writings With the ‚Grammar‘ of Σ, Oxford 2014.

*Nihan, Christophe*, The Priestly Laws of Numbers, the Holiness Legislation, and the Pentateuch, in: Frevel, Christian; Pola, Thomas; Schart, Aaron (Hg.), Torah and the Book of Numbers (FAT 2.62), Tübingen 2013, 109–137 (see OTA 37, 2014, 581–582 [no. 1936]).

*Nihan, Christophe*, Das Buch Levitikus. Entstehung und sozial-historische Bedeutung: BiKi 69, 2014, 64–68.

Abstract: N. sketches a proposal for the history of origin of the Book of Leviticus. The central position of Leviticus within the Torah can be explained by its history of composition. Leviticus 1-16 marks the culmination of Priestly Narrative insofar as the

presence of God within the cult is restituted. This concept corresponds to Israel's new self-understanding as a community of the temple that replaces the king as patron of the cult. In the course of the emerging Pentateuch, Leviticus 17-26 continues the temple-oriented cosmic restitution of God's presence within Israel: The cultic category of "holiness" becomes the basic concept of Israel's entire existence.

*Rudnig, Thilo Alexander*, Art. Heilig / profan / Heiligkeit: Das wissenschaftliche Bibellexikon im Internet: [www.wibilex.de](http://www.wibilex.de) (April 2014).

<http://www.bibelwissenschaft.de/wibilex/das-bibellexikon/lexikon/sachwort/anzeigen/details/heilig-profan-heiligkeit-at/ch/94b9277f2f1daf13102173f033487e0a/>

*Schenker, Adrian*, Unreinheit, Sünde und Sündopfer. Kritische Untersuchung zweier verbreiteter Thesen: befleckende Sünden (moral impurity) und Sündopfer *ḥaṭṭā't* als Reinigungsoffer für das Heiligtum: BZ 59, 2015, 1–16.

*Meshel, Naphtali S.*, The Form and Function of a Biblical Blood Ritual, in: *Vetus Testamentum* 63, 2013, 276–289.

Published abstract: There is a consensus in current research that Levitical law never requires blood to be tossed upon the upper surface of the altar. This conception has reinforced—and has been reinforced by—an understanding that YHWH is never to be offered blood. However, it appears that according to several priestly texts, the blood of many sacrifices, including wellbeing, whole-burnt and reparation offerings, is to be tossed upon the upper surface of the altar.

*Gilders, William K.*, חַטָּאת as "Sin Offering". A Reconsideration, in: Hodge, Caroline E. Johnson; Olyan, Saul M.; Ullucci, Daniel; Wasserman, Emma (Hg.), "The One Who Sows Bountifully". Essays in Honor of Stanley K. Stowers (Brown Judaic Studies 356), Providence 2013, 119–128.

Gilders befasst sich mit dem Entsündigungsoffer und der Schwierigkeit, den hebräischen Opferbegriff חַטָּאת, *ḥaṭṭā't*, angemessen zu übersetzen. Er schlussfolgert: „Thus, for the Priestly tradents, the חַטָּאת, a specific ritual complex with clearly defined technical elements, was a ‚purification offering‘ that dealt with ‚sin,‘ as well as a ‚sin offering‘ that dealt with impurity. We may assume that this reality made sense to the Priestly tradents.“

*Marwil, David J.*, A Soothing Savor: JBQ 42, 2014, 169-172.

*Otto, Eckart*, Priesterschrift und Deuteronomium im Buch Levitikus. Zur Integration des Deuteronomiums in den Pentateuch, in: Hartenstein, Friedhelm; Schmid, Konrad (Hg.), Abschied von der Priesterschrift? Zum Stand der Pentateuchdebatte, Leipzig 2015, 161–185.

*Dennis, J.*, The Function of the חַטָּאת Sacrifice in the Priestly Literature. An Evaluation of the View of Jacob Milgrom: EThL 78, 2002, 108–123.

*Pakala, James C.*, A Librarian's Comments on Commentaries 36 (Leviticus and Also Some Problems for Commentaries): *Presbyterion* 40, 2014, 47–52.

Published abstract: P. briefly surveys and evaluates six, English-language commentaries on the Book of Leviticus of the last 35+ years. In each instance, he devotes particular attention to how the given commentator deals with two long-standing problems posed by the book, i.e., the rationale for the requirement that the

purification process for the mother of a female infant be twice as long as that for a male (see Lev 12:5) and the meaning of the term “Azazel” in Leviticus 16.

*Niditch, Susan*, Good Blood, Bad Blood: Multivocality, Metonymy, and Mediation in Zechariah 9: VT 61, 2011, 629–645.

Published abstract: A number of scholars have pointed to the ways in which Zechariah 9 convincingly functions as a literary and conceptual whole. Approaching Zechariah 9 as a unity, however, raises important questions concerning a recurring motif in the chapter that has especially deep cultural connotations: blood. Blood is forbidden as food and unclean-rendering in Zech 9:7, blood is intimately involved in the covenantal relationship between Yahweh and Israel in 9:11 and it is part of the Israelites’ post-victory feast in several important Septuagintal traditions in 9:15. A study of the blood motif in Zechariah 9 through the lenses of a variety of anthropological and literary approaches reveals the ways in which blood operates as a symbolically rich, multivalent motif not only in this chapter but in the larger Israelite tradition.

*Crouch, Carly L.*, What Makes a Thing Abominable? Observations on the Language of Boundaries and Identity Formation from a Social Scientific Perspective: VT 65, 2015, 516–541.

Published abstract: Previous attempts to synthesise biblical texts’ usage of *tw’bh* have associated the language with cultic concerns in Deuteronomy and Ezekiel or with ethical concerns in Proverbs. The reconciliation of these interests, especially in conjunction with a number of additional outlier texts, has proved problematic. This investigation suggests that the texts which use *tw’bh* and *t’b* exhibit a persistent focus on issues of identity, on the transgression of boundaries and on perceptions of the compatibility and incompatibility of fundamental social, theological and ideological categories. This understanding goes some way towards providing an explanation of the diverse appearances of these terms across the biblical texts.

*Chavel, Simeon*, Oracular Law and Priestly Historiography in the Torah (FAT II, 71), Tübingen 2014.

Abstract from OTA 38, 2015, 800, #2621: This volume began as C.’s dissertation at Hebrew University under Israel Knohl. In it, C. argues that four texts from the Priestly strand of the Torah—Lev 24:10-23, Num 9:1-14, 15:32-36; and 27:1-11—are best considered together as exemplars of the same genre, which he terms “oracular novella.” The four texts each have the same incidental character, essential plot, and structure; employ a specialized diction; portray in an unusually specific manner Moses’ precise role in the legislative and judicial process; straddle the fence between law and narrative; demonstrate a distinct method for generating law and establishing it thereafter; and give distinctive expression to certain elements that stand at the base of communal identity” (p. 1). Even so, the four texts are to be differentiated into two subtypes—an “action” type (Lev 24:10-23; Num 15:32-36) and a “situation” type (Num 9:1-14; 27:1-11). In addition to genre considerations, C. draws on sociological insights on how texts can be used by a community “to refresh itself” (p. 15). After his introduction, C. offers lengthy chapters on each of the four texts. In each case, the text is examined with regard to “(1) its internal coherence and poetics ... compositional history ... and tradition history; (2) its specific location within the Priestly history; and (3) its relationship with other texts in the Priestly history and elsewhere in the Hebrew

Bible and lore outside them” (p. 257). A summary and conclusion round out the study. A combined bibliography and list of abbreviations and indexes of sources and subjects are also included.—B.A.S.

*Brett, Mark G.*, Natives and Immigrants in the Social Imagination of the Holiness School, in: Ben Zvi, Ehud; Edelman, Diana Vikander (Hg.), *Imagining the Other and Constructing Israelite Identity in the Early Second Temple Period* (Library of Hebrew Bible/Old Testament Studies 456), London 2013, 89–104.

Abstract from OTA 38, 2015, 671, #2216: B. surmises that the policy on the “native” in the Holiness Code (H), which introduces a new vocabulary on the topic, must stem from a need to articulate a new understanding of the relationship between land and identity that was not present in earlier, Deuteronomistic theology, in view of a new set of problems about the legitimacy of land possession. The phrase “people of the land” must already have taken on negative connotations that prevented it from expressing a sense of equity between native and immigrant. The H editors of the Persian period were imagining new ways to express religious and economic integration via permeable boundaries that would allow a reconciliation of the peoples of the land who never went into exile with the “children of the *gôlâ*,” while at the same time opening possibilities for including the surrounding *gôyîm* as both land-owners and participants in the Jewish cult. [Adapted from published abstract—C.T.B.]

*Büchner, Dirk*, Brief Remarks on the Occurrence and Value of Blood in Greek Sources from Epic to Early Christianity, in: Kraus, Wolfgang; Kreuzer, Siegfried; Meiser, Martin; Sigismund, Marcus (Hg.), *Die Septuaginta – Text, Wirkung, Rezeption*. 4. Internationale Fachtagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 19.-22. Juli 2012 (WUNT 325), Tübingen 2014, 255–271.

Abstract: B. presents brief observations about the scant significance that blood appears to have in Greek ritual and poses the question whether blood can be viewed as playing a purificatory role in Greek ritual. B. discusses several occurrences in Greek ritual descriptions and concludes that Greeks did not regard blood as a significant substance in *θυσία*, and that it was not considered a widespread cathartic medium outside of murder pollution. After that he presents the rather contrastive prominence given to blood in the Septuagint, Jewish-Hellenistic writings, the New Testament and Early Christianity.

*Eberhart, Christian*, Beobachtungen zu Opfer, Kult und Sühne in der Septuaginta, in: Kraus, Wolfgang; Kreuzer, Siegfried; Meiser, Martin; Sigismund, Marcus (Hg.), *Die Septuaginta – Text, Wirkung, Rezeption*. 4. Internationale Fachtagung veranstaltet von Septuaginta Deutsch (LXX.D), Wuppertal 19.-22. Juli 2012 (WUNT 325), Tübingen 2014, 297–314.

Abstract: E. examines a selection of texts that are essential and revealing for the topics of sacrifice, cult, and atonement in the Septuagint. He first focuses on the narrative of the Sinai covenant in Exod 24:1-11. Here, the LXX follows the Hebrew text faithfully, with one exception: The LXX avoids the notion that the elders of the Israelites “saw” God directly and rather reads “and they appeared in the place of God.” This has to do with the general tendency of the LXX to avoid anthropomorphisms. Another example would be the fact that the LXX in the Torah translates *lḥm* (“bread”) when it is used

for sacrifices never verbatim, but rather as τὰ δῶρα, “the offerings.” E. also discusses the longer text of the LXX in Lev 17:4a: This *plus* stresses the necessity to bring the animals as offerings to the sanctuary. Finally, E. demonstrates that the LXX equivalents for Hebrew *kipper* (ἐξιλάσκομαι and ἱλάσκομαι) confirm the wide semantic spectrum of this concept that ranges between purification and consecration. Hence, the LXX in major areas appears as a faithful interpretation of the cultic concepts of the Hebrew text.

*Feder, Yizhaq*, The Wilderness Camp Paradigm in the Holiness Source and the Tempel Scroll. From Purity Laws to Cult Politics: *Journal of Ancient Judaism* 5, 2014, 290–310.

Abstract from OTA 38, 2015, 670, #2215: F.’s paper explores the socio-historical implications of the levitical purity laws as these are understood in the Holiness Code (H) and the *Temple Scroll* (TS). Though the rhetoric of these sources is similar, closer examination reveals fundamental differences between them. In particular, F. focuses on the manner in which these sources understand the wilderness camp model, which serves as the primary framework for their respective applications of the biblical purity laws. In H, we find a repeated emphasis on the danger of polluting the Tabernacle (see, e.g., Lev 15:31; Num 5:4, 19:13, 20). From a strictly philological analysis of these H verses, it becomes clear that they have as their focus the purity of the centralized sanctuary. Interestingly, this stance finds echoes in the rabbinic view, which restricted the application of the purity laws almost exclusively to Jerusalem. In contrast, the interpretation of these same verses in TS construes them as requiring purity on other cities throughout the land as well. The comparison of the above source and the relationship between purity and the cultic establishment implied by them can serve as a basis for contextualizing H and TS historically. Such analysis can also enable us to trace the development of attitudes towards purity in Israel in the periods before and after cult centralization. [Adapted from published abstract—C.T.B.]

*Nihan, Christophe*, Das Sabbatgesetz Exodus 31,12-17, die Priesterschrift und das Heiligkeitsgesetz. Eine Auseinandersetzung mit neueren Interpretationen, in: Achenbach, Reinhard; Ebach, Ruth; Wöhrle, Jakob (Hg.), *Wege der Freiheit. Zur Entstehung und Theologie des Exodusbuches. Beiträge eines Symposiums zum 70. Geburtstag von Rainer Albertz* (ATHANT 104), Zürich 2014, 131–149.

Schlussfolgerung (S. 146): „In Ex 31,12–17 liegt eine nachpriesterschriftliche Komposition vor, die vor allem auf dem Hintergrund von Lev 17–26 zu verstehen ist, zugleich aber nicht auf einer Linie mit dem HG [Heiligkeitsgesetz] steht. Die Bedeutung dieser Einheit liegt in der Ergänzung des am Exodus orientierten Korrespondenzverhaltens Israels in Lev 17–26 um ein an der Schöpfung orientiertes Korrespondenzverhalten, bei welchem der Sabbat jetzt als privilegiertes Heiligungsmedium neben dem Tempel hervorgehoben wird, so dass beide Institutionen (Sabbat und Tempel) sich ergänzen und zusammen die beiden «Pole» der Sakralität für die nachexilischen israelitischen Gemeinden definieren. Die Komposition ist weder einer «Pentateuchredaktion» noch einer «Heiligkeitsredaktion» zuzuordnen, sondern geht auf eine spätere, das HG zugleich weiterführende und revidierende Bearbeitung des Pentateuch zurück, die priesterlichen Kreisen der späthexämenidischen Zeit in Judäa und Samaria entstammt.“

*Vogels, Walter*, Célébration et sainteté. Le Lévitique (Lectio divina, 207), Paris 2015.

Abstract from OTA 38, 2015, 800, #2620: For many readers, both scholarly and non-scholarly, Leviticus is an off-putting and thus understandably neglected book. In this volume directed to non-specialist, but potentially interested readers, V. begins with an introduction which comments on Leviticus' centrality within the Pentateuch and salvation history overall, as well as diachronic and synchronic approaches to the book. He then proceeds to survey the book's four main sections (chaps. 1-7, 8-10, 11-16, and 17-27) and their component sub-sections in turn. In each instance, V. devotes particular attention to the internal organization of the given unit, the principles underlying its often arcane laws, and the enduring values those laws seek to promote, e.g., solidarity, mutual respect, and personal responsibility, and the interweaving of religious and social concerns (whence V.'s title "celebration and holiness" for his study of the book). The volume concludes with a brief list of recent French and English-language commentaries on Leviticus.—C.T.B.

*Ellens, Deborah L.*, Fundamental Structure as Methodological Control for Evaluating Introverted Literary Structures in Leviticus, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82), Atlanta 2015, 265–297.

*Gane, Roy E.*, Didactic Logic and the Authorship of Leviticus, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82), Atlanta 2015, 197–221. Abstract from OTA: G.'s starting point in this discussion of the Book of Leviticus is the question formulated by James Watts concerning Leviticus 1-16: who is trying to persuade whom of what by writing these texts? (Watts's answer is that Leviticus 1-16 is the work of priests—whether preexilic, exilic, or postexilic—whose purpose was to persuade the Israelite community to accept the cultic monopoly of the Aaronide priesthood). In engaging with Watts's claim, G. focuses on the book's (his study extends to the whole of Leviticus 1-27) various didactic strategies (e.g., organizing items of information in recognizable progressions; providing perspective through logical hierarchy; reinforcing by repetition, simplifying by abbreviating) as well as its backgrounding or foregrounding concepts and practices and what this suggests about what its hearers/readers are presumed to know already (e.g, the basic notion of physical impurity) or, conversely, to require more detailed instruction about (e.g., the holy Yhwh's ethical requirements for his holy people). On the basis of his findings regarding the above matters, G. concludes, contra Watts, that the book's prevailing concern is to promote a communal ideal of ritual and ethical holiness to which all Israelites—both priests and lay—are subject. Moreover, the book's invocation of the authority of the non-priest Moses (behind whom stands Yhwh himself) could suggest that its authors were not priests themselves (so Watts), but (possibly) prophetic figures.—C.T.B.

*Gane, Roy E.; Taggar-Cohen, Ada* (ed.), Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82), Atlanta 2015.

*Goldstein, Elizabeth W.*, Women and the Purification Offering. What Jacob Milgrom Contributed to the Intersection of Women's Studies and Biblical Studies, in: Gane,

Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 47–65.

Abstract from OTA: Truly, the glass is either half full or half empty with regard to P and women. G.'s essay shows that Jacob Milgrom espoused the former view. He demonstrated the parturient's utter lack of sin, re-read Lev 15:32 in favor of gender parity, and asserted that both men and women washed in their purification process. On the parturient (Lev 12:7-8), Milgrom pointed out: "This distinction makes it crystal clear that the parturient and all others who suffer physical impurity have committed no moral wrong that requires divine forgiveness." This insight, among many others relevant to women's studies, is one of Milgrom's lasting legacies. G. herself finds that the Priestly writer of Leviticus 15 portrays male and female bodily impurities in basically parallel fashion, even though the differences between them are significant. Why does the writer do this? Perhaps the answer lies in the difference between those who led, operated, and performed the rituals and the one who wrote down their instructions. Officiating priests were always men, although not all men served as officiating priests. Despite the references to female functionaries at the sanctuary or temple, equal roles for women of priestly descent did not exist as they did for men. Nevertheless, it appears that the one who transcribed the rituals, the Priestly writer, intended to indicate the parallel and equally inferior status of potentially impure male and female bodies in relationship to the deity. [Adapted from author's conclusion—C.T.B.]

*Hundley, Michael B.*, *Tabernacle or Tent of Meeting? The Dual Nature of the Sacred Tent in the Priestly Texts*, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 3–18.

*Kazen, Thomas*, *Purity and Persia*, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 435–462.

*Kilchör, Benjamin*, *Mosetora und Jahwetora. Das Verhältnis von Deuteronomium 12–26 zu Exodus, Levitikus und Numeri* (Beihefte zur Zeitschrift für altorientalische und biblische Rechtsgeschichte 21), Wiesbaden 2015.

*Kline, Moshe*, *Structure Is Theology. The Composition of Leviticus*, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 225–264.

Abstract from OTA: The Torah is composed of non-linear, two-dimensional units that can be viewed as tabular, or woven. The identification of these building blocks makes it possible to discern the compositional structure of Leviticus. In this essay, K. presents examples of the Units, a detailed reading of Leviticus according to its three-concentric-ring structure, and a comparison between this structure and that of Genesis. Thematically, K. suggests that the structure of Leviticus leads to an experiential reading that involves a two-step process of individualization and socialization, pivoting on a core experience of imitatio Dei. The structural context of Leviticus, within two concentric rings created by Exodus and Numbers, indicates that the three

central books of the Torah were constructed as five concentric rings, these reflecting the structure of the Israelite encampment in the desert. The historical narrative in the first half of Exodus, which is resumed in Num 10:11, parallels the Israelite camp; the second half of Exodus and Num 1:1-10:10 represent the Levitical camp; and the three concentric rings of Leviticus represent the court, the sanctuary, and the inner sanctum. This structure is reinforced by the structure of the Book of Numbers, which is itself formatted to reflect the structure of the camp ... The present essay, with its detailed examination of Leviticus (and of Genesis and Numbers to some extent) gives credence to the view that the Torah was composed by “one major author.” The essay also resoundingly affirms Jacob Milgrom's affirmation that “structure is theology.”

[Adapted from published abstract—C.T.B.]

*Meshel, Naphtali S.*, What Is a Zoeme? The Priestly Inventory of Sacrificial Animals, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82)*, Atlanta 2015, 19–45.

*Schellenberg, Annette*, More Than Spirit. On the Physical Dimension in the Priestly Understanding of Holiness: *ZAW* 126, 2014, 163–179.

Published abstract: Again and again, the Priestly text emphasizes bodily issues – in addition to the reference to male and female in Gen 1,27 and the emphasis on circumcision as the sign of the covenant in Gen 17, this is demonstrated most clearly in regulations for impurity, sin, sacrifices, and rituals and in the special requirements for priests. This article maintains that this focus on bodily issues is a reflection of an understanding of holiness that comprises a physical dimension – even when it comes to God.

*Warner, Megan*, The Holiness School in Genesis, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82)*, Atlanta 2015, 155–174.

*Samuel, Michael Leo*, *Torah from Alexandria. Philo as a Biblical Commentator: Volume 3: Leviticus*, New York 2015.

*Editor's abstract:* The third volume of *Torah from Alexandria* sets on display how Philo interpreted the role of the Temple, offerings, festivals, dietary practices, marital laws, and laws of purity. While Philo always remains firmly committed to the importance of the actual religious act, he consistently derives ethical lessons from these ritual practices, thus putting him alongside the great Jewish philosophers of history. Reading Philo alongside Rabbinic wisdom, Greek philosophy, Patristic writers, as well as Medieval and modern authors, breathes new life into the complexities of Leviticus and reinstates Philo's importance as a biblical exegete. Reclaiming Philo as a Jewish exegete puts him in company with the great luminaries of Jewish history—a position that Philo richly deserves. Philo remains as one of Jewish history's most articulate spokespersons for ethical monotheism. Rabbi Michael Leo Samuel has meticulously culled from all of Philo's exegetical comments, and arranged them according to the biblical verses. He provides extensive parallels from rabbinic literature, Greek philosophy, and Christian theology, to present Philo's writing in the context of his time, while also demonstrating Philo's unique method of interpretation.

*Schellenberg, Annette*, „Ein beschwichtigender Geruch für JHWH“. Zur Rolle der Sinne im Kult (nach den priesterlichen Texten), in: van Oorschot, Jürgen; Wagner, Andreas (Hg.), *Anthropologie(n) des Alten Testaments* (Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie 42), Leipzig 2015, 132–158.

*Müller, Reinhard*, The Sanctifying Divine Voice. The יהוה אני יהוה-Formular in the Holiness Code, in: Landy, Francis; Trevaskis, Leigh M.; Bibb, Bryan D. (Hg.), *Text, Time, and Temple. Literary, Historical and Ritual Studies in Leviticus* (Hebrew Bible Monographs 64), Sheffield 2015, 70–84.

Abstract from OTA: M.'s essay explores the question of how Yhwh “speaks” to the people in the Holiness Code (H). He begins with the problem that Yhwh's voice is not physically audible. So how do the people in fact hear that voice? Through an interior dialogue? A mediator? In either of these ways, the validity of divine communication would be fragile. As it is, however, the voice of Yhwh is mediated through the scriptural text and given voice in communal reading. M. argues that, in H, the repetition of the *'ni yhwh* formula serves the rhetorical function of sanctifying the people through the voice of the priests who read the text. In making his case, M. examines variations on the phrase and their distribution throughout H, and draws on ANE parallels in suggesting that the voicing of the formula makes Yhwh present in the midst of the people through—although distinct from—the voice of the priest. In fact, the repetition of the formula is a constant reminder that the speaker has no importance relative to the divine voice, an affirmation one finds in prophetic texts as well. M. goes on to suggest that this rhetorical purpose presumes a liturgical setting for oral delivery for H, a setting that would have been particularly important in local settings far from the divine presence residing in the central sanctuary. By addressing the people directly through the priests, Yhwh communicates the commandments by means of which the people are to sanctify themselves, and by which Yhwh will himself be sanctified in reciprocal fashion. The special place of the priests in this communicative process explains the requirement for their own sanctification in the midst of the community. [Adapted from published abstract— C.T.B.]

*Nihan, Christophe*, The Templization of Israel in Leviticus. Some Remarks on Blood Disposal and Kipper in Leviticus 4, in: Landy, Francis; Trevaskis, Leigh M.; Bibb, Bryan D. (Hg.), *Text, Time, and Temple. Literary, Historical and Ritual Studies in Leviticus* (Hebrew Bible Monographs, 64), Sheffield 2015, 94–130.

Abstract from OTA: N. offers a detailed study of the connection between blood disposal and the functioning of the *kipper* ritual for inadvertent sin in Leviticus 4. He evaluates the major theories that have attempted to explain the purpose of the blood ritual, concluding that these are based on inferences prompted by gaps in the text and are dependent on unprovable parallels with other texts and ancient practices. Thus, e.g., N. discusses J. Milgrom's theory that Leviticus 4 and 16 are companion rituals for the cleansing of sancta from impurity by inadvertent sins (chap. 4) and other offenses (chap. 16). However, for N., there is no evidence that the blood ritual must be consistent across P texts, such that Milgrom's theory requires him to make several questionable harmonizing moves. N. further rejects Milgrom's proposal that the function of the *h̄t' t* in Leviticus 4 is to purify the sanctuary rather than the offerer. He then considers several additional proposals inspired by Milgrom's work, in particular

the idea that the *ḥṭ't* in Leviticus 4 has two functions, i.e., the purification of the altar as well as the worshiper. In the end, N. argues that what is needed is an interpretation of the blood rite in the *kipper* ritual that does not require a coherent, uniform meaning for the blood or its use. His own proposal is that the blood ritual of the *ḥṭ't* functions to "index" the "templization" of the group identified as "Israel" in the text. An "index," as distinct from a "symbol," is based not on social convention but rather on an existential connection with the object to which it refers. The manner in which the blood is handled is what sets the *ḥṭ't* apart from other sacrifices, and the application of the blood to the sancta creates a de facto connection between the offerer and the inaccessible deity, and thus "indexes" the role played by the sanctuary in the community. In addition, the blood ritual demarcates the basic ritual, social, political and legal-ethical hierarchies within "Israel." Thereby, the *ḥṭ't* ritual becomes the site in which Israel establishes a relationship with its deity and also creates a coherent whole out of its component parts. [Adapted from published abstract—C.T.B.]

*Whitekettle, Richard*, A Study in Scarlet: The Physiology and Treatment of Blood, Breath, and Fish in Ancient Israel: *Journal of Biblical Literature* 135, 2016, 685-704.

Published abstract: Leviticus 7:26 and 17:10–14 state that the blood of land animals and aerial animals must not be consumed. These verses say nothing, however, about the blood of fish, implying that the consumption of fish blood is permitted. This difference in the treatment of land/aerial animal blood and fish blood is based on a belief that the blood of land/aerial animals is a breath/blood amalgam, while the blood of fish is simply blood. Thus, what Lev 7:26 and 17:10–14 prohibited was the consumption of a land/aerial animal's breath/blood amalgam. And, since it was breath that set this amalgam apart from the blood of a fish, it was really the consumption of a land/aerial animal's breath that was being prohibited. It was believed that the breath of a land/aerial animal was the essence of its life and that God had complete sovereignty over a land/aerial animal's breath. Consequently, by prohibiting its consumption, the Levitical/Priestly traditions hallowed the breath of a land/aerial animal and acknowledged that sovereignty over it belonged exclusively to God.

*Goldstein, Elizabeth W.*, Impurity and Gender in the Hebrew Bible, Lanham, Boulder, New York, London: Lexington Books, 2015.

*Miller, William T.*, A Compact Study of Leviticus, Eugene, Oregon: Wipf & Stock Publishers, 2016.

Abstract from OTA: Leviticus is probably not the first book that comes to mind for purposes of adult Bible study. M.'s handbook provides a guide for those who, nonetheless, might venture to investigate the book in systematic fashion in company with other interested persons. His volume begins with a general introduction to Leviticus (in which M. notes that his own primary scholarly resource throughout is the three-volume AB commentary of Jacob Milgrom) and instructions for study groups. Thereafter, M. proceeds to divide Leviticus up into 22 sections, for each of which he provides an outline, summary verse-by-verse comments, study questions designed to elicit understanding of and reflection on the various features of Leviticus' often obscure provisions and a summary conclusion concerning the segment. The volume concludes with a final overview, in which M. seeks to synthesize Leviticus' message about God, his people, and their relationship; an answer key to the preceding

questions; and a brief bibliography. This volume complements M.'s previous similar treatments of Genesis (2006); Exodus (2009); and Numbers (2013).—C.T.B.

*Varenhorst, Martin*, Levitikon / Levitikus / Das dritte Buch Mose, in: Kreuzer, Siegfried (Hg.), Einleitung in die Septuaginta (Handbuch zur Septuaginta LXX.H 1), Gütersloh: Gütersloher Verlagshaus, 2016, 137–145.

*Kilchör, Benjamin*, Did H Influence D on an Early or a Late Stage of the Redaction of D?, in: Old Testament Essays 29, 2016, 502–512.

Abstract from OTA: Although D (the Deuteronomic Code) is generally regarded as older than H (the Holiness Code), it has often been observed that H also seems to have influenced D. While this influence of H on D has usually been viewed as having occurred in connection with a late redaction of D, K. argues, on the basis of various examples drawn from his 2015 dissertation (see OTA 39 [2016] #2190), that the influence in question took place at an early stage in the redaction of D. K.'s short paper, which was presented as the 2016 IOSOT conference in Stellenbosch, concludes with a postscript in which he responds to some of the points raised in the discussion following his presentation. [Adapted from published abstract—C.T.B.]

*Rooke, Deborah W.*, Leviticus from a Gendered Perspective: Making and Maintaining Priests, in: Spronk, Klaas; Barstad, Hans (Hg.), Torah and Tradition. Papers Read at the Sixteenth Joint Meeting of the Society for Old Testament Study and the Oudtestamentisch Werkgezelschap, Edinburgh, 2015 (Oudtestamentische Studiën, 70), Leiden, Boston: Brill, 2017, 201–222.

Abstract from OTA 40, 2017, #1649: R. makes the opening observation that in both the making and maintaining of cult and priesthood in the Book of Leviticus, there is a clear masculine gender bias. In the book's overwhelmingly androcentric conception, women provide some of the raw materials for the cultic apparatus and are required for purposes of reproducing the priestly line. But they are excluded from the sphere of the holy and any holiness that they may appear to have as a result of either birth from or marriage to a priest disappears when their connection or proximity to the priest either ends or is superseded. Indeed far being holy, women can threaten priestly holiness, specifically by virtue of their sexuality, as is evidenced by the book's restrictions on priests' marriage partners, the severe punishment of a priest's daughter who becomes a prostitute, and the ban on priests' mourning—alone among their close relatives—their wives and married sisters. Priests who fail to observe these restrictions risk profaning themselves and/or their offspring, thereby losing their priestly status. At the same time, the cult as envisaged in Exodus and Leviticus could not exist without women. R. accordingly concludes that the nature of cultic holiness in the material studied by her is clear—it is constructed, performative, and provisional, as are the notions of gender that underlie it.

*Tucker, Paavo N.*, The Holiness Composition in the Book of Exodus (FAT II/98), Tübingen: Mohr Siebeck, 2017.

Published abstract: In this study, Paavo N. Tucker considers the different models of formation for the Priestly literature of the Pentateuch through an analysis of the Priestly texts in Exodus and how they relate to the Holiness Code in Lev 17–26. The texts in Exodus that are traditionally assigned to the Priestly *Grundschrift* are not

concerned with the priestly matters of Exod 25-Lev 16, but are better understood as relating to the language, theology, and concerns of Lev 17–26, and should be assigned to the same strata of H with Lev 17–26. The same applies to the Priestly narratives beginning in Gen 1. The Priestly literature in Gen 1-Lev 26 form a composition that develops the themes of creation, Sabbath, sanctuary, and covenant to their climactic expression and culmination in the legal promulgation and ethical paraenesis of H in Lev 17–26. The author shows that, rather than being a “Priestly composition” as Erhard Blum argues, it is more fitting to see this literature as an “H composition,” which weaves narrative and law together in order to motivate obedience to the laws of Lev 17–26.

*Hieke, Thomas*, Opfer und Liebe Gottes im Buch Levitikus, in: Oeming, Manfred (Hg.), AHAVA – Die Liebe Gottes im Alten Testament (ABG 55), Leipzig: Evangelische Verlagsanstalt, 2018, 133–142.

*Wiley, Henrietta L.; Eberhart, Christian A.* (eds.), Sacrifice, Cult, and Atonement in Early Judaism and Christianity. Constituents and Critique (Resources for Biblical Study 85), Atlanta: SBL Press, 2017.

*Eberhart, Christian A.*, Introduction: Constituents and Critique of Sacrifice, Cult, and Atonement in Early Judaism and Christianity, in: Wiley, Henrietta L.; Eberhart, Christian A. (eds.), Sacrifice, Cult, and Atonement in Early Judaism and Christianity. Constituents and Critique (Resources for Biblical Study 85), Atlanta: SBL Press, 2017, 1–29.

*Harrington, Hannah K.*, Accessing Holiness via Ritual Ablutions in the Dead Sea Scrolls and Related Literature, in: Wiley, Henrietta L.; Eberhart, Christian A. (eds.), Sacrifice, Cult, and Atonement in Early Judaism and Christianity. Constituents and Critique (Resources for Biblical Study 85), Atlanta: SBL Press, 2017, 71–95.

*Yoder, Perry B.*, Leviticus (Believers Church Bible Commentary), Harrisonburg: Herald Press, 2017.

## **Zu den einzelnen Kapiteln**

### Lev 1

*Erbele-Küster, Dorothea*, Reading as an Act of Offering. Reconsidering the Genre of Leviticus 1, in: Houtman, Alberdina; Poorthuis, Marcel; Schwartz, Joshua J.; Turner, Joseph (Hg.), The Actuality of Sacrifice. Past and Present (Jewish and Christian Perspectives Series 28), Leiden 2014, 34–46.

Abstract from OTA 38, 2015, 699, #2211: Exegesis of the sacrificial system in Leviticus 1-7, the book’s offering *tōrôt*, has long been focused on issues of source-redaction- and form-criticism. However, reading these texts simply as ritual handbooks does not reveal how they function on a canonical level. Furthermore, such readings ignore the question of why these texts have been read in situations far beyond cultic sacrifice. This is the point of departure for E.-K.’s rhetorical interpretation of these texts. Along with other scholars, she seeks to explain the ways in which Leviticus 1 can be read as a fictional text, without denying its possible actual ritual

use. Accordingly, rather than focusing on the historical practice of offerings in ancient Israel, she concentrates rather on the literary features of the chapter and their rhetorical function. Her main questions are thus: Why are texts re-read beyond cultic situations? What is fictional about the reading process? How does the text understand sacrifice as expressed in its literary and rhetorical form? [Adapted from author's introduction — C.T.B.]

*Calabro, David*, A Reexamination of the Ancient Israelite Gesture of Hand Placement, in: Wiley, Henrietta L.; Eberhart, Christian A. (eds.), *Sacrifice, Cult, and Atonement in Early Judaism and Christianity. Constituents and Critique (Resources for Biblical Study 85)*, Atlanta: SBL Press, 2017, 99–124.

Lev 4–5

*Nolland, John*, Does the Cultic **זָשָׂא** Make Reparation to God?: *Ephemerides Theologicae Lovanienses* 91, 2015, 87–110.

Published abstract: Despite the present popularity of the view, the **זָשָׂא** offering is not recompense to God. **זָשָׂא** became the name of a cultic offering as a “recompense offering” in the special sense of a cultic offering associated with recompense to a wronged person (Lev 5,2–26; cf. Num 5,5–8). The range then expanded in stages to cover offences that had some kind of similarity to the offences already associated with an **זָשָׂא**. At some point the specific reason for the name may have been lost sight of, and further expansion unconstrained by the original connection became possible. For many of the **זָשָׂא** offerings an alternative development is, however, more likely, a parallel to that which produced the **זָטָח** offering. In relation to this development the choice of **זָשָׂא** for the name of the offering simply marks a fit between offence and offering, but with no suggestion that this fit takes the form of offence and compensation. This is simply God’s provision for making retrieval possible.

*Nolland, John*, Sin, Purity and the **זָטָח** Offering, in: *Vetus Testamentum* 65, 2015, 606–620.

Published abstract: The case against **זָטָח** and the piel of **טָח** referring to a sin offering does not make purification offering the necessary alternative. When sin is being addressed by the **זָטָח**, it connects with moral impurity only in the exceptional case of the Day of Atonement. Not impurity but defect/deficiency provides the right level of generality for making sense of the whole range of texts. Unless the view in Ezek 43:26 is an unstated assumption of all the Pentateuchal cultic texts, it seems likely that the **זָטָח** can deal with a deficiency that is neither of impurity nor sin.

Despite the MT exclusive focus of non-cultic uses of **זָטָח** on sin, the wider uses of the **טָח** root opens up a place for a cultic use where blame is not necessarily involved.

*Watts, James W.*, The Historical and Literary Context of the Sin and Guilt Offerings, in: Landy, Francis; Trevaskis, Leigh M.; Bibb, Bryan D. (Hg.), *Text, Time, and Temple*.

Literary, Historical and Ritual Studies in Leviticus (Hebrew Bible Monographs 64), Sheffield 2015, 85–93.

Abstract from OTA: In this reprint of a section of his 2013 HCOT commentary on Leviticus 1-10, W. turns to the laws on "sin" and "guilt" offerings in Leviticus 4-5, analyzing the historical and literary context of these rituals in order to explain the significance and meaning of their names. From a historical point of view, W. argues that sin and guilt offerings were priestly innovations during the 8th to 6th cents. B.C.E. that were developed in response to changing political and economic realities. These offerings increased the prominence and wealth of the priestly class even as the political fortunes of Judah's royalty declined. However, foreign invasions and the ultimate destruction of Israel and Judah called into question the effectiveness of Temple worship, a concern perhaps addressed by Leviticus 4 in its emphasis on unintentional sins. The priests could not reasonably claim to effect atonement for intentional sins, given the catastrophic punishment their nations underwent. By emphasizing unintentional sins instead, the priests could still play an indispensable role in a skeptical community. Furthermore, these offerings created a role for confession and restitution, which anticipates the hope for the survival of the covenant in Lev 26:42-45. From a literary point of view, W. argues that internal references in Leviticus 4-5 to the words of Moses connect the above offerings to the larger rhetorical context of the Torah. When the Torah was assembled in the Second Temple period, these traditions addressed the people's ritual need for atonement, not only ritually but also textually. They invite readers to identify themselves as the "Israelites" in the narrative and take seriously the reality of human sin. Thus the terms "sin" and "guilt" have resonated with the ritual and emotional needs of worshipers for thousands of years—even after the cessation of Temple worship. [Adapted from published abstract—C.T.B.]

*Blenkinsopp, Joseph, The Sacrificial Life and Death of the Servant (Isaiah 52:13-53:12): VT 66, 2016, 1-14.*

Published abstract: The argument presented in this article is that the term 'asham' in Isa 53:10 refers to the sacrificial ritual of the guilt offering, that this reference is supported by indications throughout Isaiah 53, and that therefore the suffering and death of this Servant of the LORD is to be understood as sacrificial by analogy with the ritual of the guilt or reparation offering in the book of Leviticus. This conclusion, much contested in contemporary scholarship, is supported by a survey of the reception of this text in the period prior to early Christianity.

Assessment: Although many of B.'s observations are helpful and plausible, the overall thesis suffers from the problem that the final condition of the Servant makes him not acceptable as an offering: The Servant bears infirmities and diseases, is full of bruises (Isa 53:3-5), and an animal in such a condition is not eligible for an offering or sacrifice (see Lev 22:17-25). Hence it is necessary to underscore the *metaphorical* language of the Fourth Servant Song: It gleans some aspects from cultic language and sacrificial concepts, including the 'asham' offering from Lev 5:14-19 and 7:1-6, but it does not entirely take over the 'asham' as a priestly concept for cultic atonement. The Fourth Servant Song rather mixes bits and pieces from various sources in order to create a new idea of atonement by human suffering (of a group, i.e., Israel, rather than

an individual). Here one finds a close relationship with the Prayer of Azariah (Dan 3), as B. also points out. But the Prayer of Azariah rather draws heavily upon Leviticus and the sacrificial logic than on the Fourth Servant Song. See *Hieke, Thomas*, Atonement in the Prayer of Azariah (Dan 3:40), in: Xeravits, Géza G.; Zsengellér, József (eds.), *Deuterocanonical Additions to the Old Testament Books. Selected Studies* (Deuterocanonical and Cognate Literature Studies 5), Berlin/New York: de Gruyter, 2010, 43–59.

*Vis, Joshua M.*, The Purgation of Persons through the Purification Offering, in: Wiley, Henrietta L.; Eberhart, Christian A. (eds.), *Sacrifice, Cult, and Atonement in Early Judaism and Christianity. Constituents and Critique* (Resources for Biblical Study 85), Atlanta: SBL Press, 2017, 33–57.

## Lev 10

### *Literatur*

*Anderson, Gary A.*, “Through Those Who Are Near to Me, I Will Show Myself Holy”: Nadab and Abihu and Apophatic Theology: CBQ 77, 2015, 1–19.

Published Abstract: The story of Nadab and Abihu has been called “a model of undecidability.” For many readers it looks like “a punishment in search of a crime” (Edward Greenstein). Though scholars have posed numerous suggestions as to why Nadab and Abihu are incinerated beside the altar, none has compelled assent. Edward Greenstein suggested that this *aporia* in the text is not accidental but was intended by the author. I concur with this conclusion but not with the Derridean explanation he offers. Apophatic theology offers an account that is more in keeping with the lineaments of a Priestly theology of divine presence.

*Hepner, Gershon*, The Naked Truth Concerning the Death of Nadab and Abihu: RB 121, 2014, 108–111.

Abstract: H.’s analysis of the premature deaths of Nadab and Abihu (Lev 10:1–6) supports Philo’s interpretation of this narrative when he states that the two sons of Aaron entered the Tabernacle naked. However, whereas Philo regarded their conduct favorably, H.’s analysis suggests that the author implies that they were violating biblical laws, especially Exod 28:42–43. The Nadab and Abihu narrative may therefore be regarded in part as an implicit polemic against worship of YHWH in a manner other ancient Near Eastern nations worshipped their gods – naked.

*Wolak, Arthur J.*, Alcohol and the Fate of Nadab and Abihu: A Biblical Cautionary Tale Against Inebriation: JBQ 41, 2013, 219–226. Online:

[http://jbjq.jewishbible.org/assets/Uploads/414/JBQ\\_414\\_2\\_wolakalcohol.pdf](http://jbjq.jewishbible.org/assets/Uploads/414/JBQ_414_2_wolakalcohol.pdf)

*Kellenberger, Edgar*, Der schweigende Mose in Lev 10,16–20: ThZ 71, 2015, 136–143.

Published abstract: Narrative Leerstellen fallen in Lev 10 besonders stark auf und haben im Laufe der Auslegungsgeschichte zu zahlreichen scharfsinnigen und phantasievollen „Auffüllungsversuchen“ geführt, die untereinander kombinierbar sind oder sich gegenseitig ausschliessen. Jedoch muss es einen Grund haben, weswegen Lev 10 nicht eindeutiger formuliert ist. Der vorliegende Beitrag schlägt vor, die

Leerstellen als bewusste Darstellung von unauflösbaren Ambivalenzen ernst zu nehmen. Voraussetzungen dazu sind seelsorgerliche Erfahrungen der Priester Israels.

Lev 11

### Literatur

*Hawley, Lance*, The Agenda of Priestly Taxonomy and the Conceptualization of טָמֵא and שֶׁקֶץ in Leviticus 11: CBQ 77, 2015, 231–249.

Published abstract: Anthropologists and biblical scholars have long sought to understand the rationale for the categorization of animals in Leviticus 11. The text itself provides no overt answer; rather, it presents the reader with a systematic taxonomy. In this article, I seek to demonstrate how the priestly authors conceptualize *tāmē* (טָמֵא, “unclean”) and *šeqeš* (שֶׁקֶץ, “detestable thing”) as identifications for different sets of animals in Leviticus 11. The system of differentiation and classification itself, as it is expressed in the compositional layers of Leviticus 11, provides the best way forward for determining the Priestly justification for distinguishing between permissible and impermissible animals for eating. After tracing the compositional history of Leviticus 11, I argue that the taxonomy has a clear focus on land quadrupeds, which may hint at the agenda of the Priestly authors, namely, to undergird theologically Israel’s sacrificial practices. Additionally, the taxonomy directly corresponds to the systematic ordering of the world in Genesis 1, reflecting the Priestly ideal that temple life is woven into the fabric of the created cosmos.

*Hobson, Tom*, Kosher in the Greek: The Giraffe and the Snake-Fighter?: ZAR 19, 2013, 307-312.

Die griechischen Begriffe *ὄφιιομάχης* (*Saga ephippigera?*) in Lev 11,22LXX und *καμηλοπάρδαλις* (Giraffe?) in Dtn 14,5LXX sind vermutlich keine Phantasienamen, sondern authentische Wiedergaben der hebräischen Begriffe, auch wenn nicht mehr bestimmt werden kann, was genau die LXX damit meinte.

*Meshel, Naphtali S.*, P1, P2, P3, and H. Purity, Prohibition, and the Puzzling History of Leviticus 11: Hebrew Union College Annual 81, 2010, 1–15.

*Staubli, Thomas*, Essen: Die tägliche Herausforderung zur Heiligung. Der steinzeitliche Speisezettel, Levitikus 11, Kaschrut und Ökologie: BiKi 69, 2014, 92–95.

Abstract: The Book of Leviticus understands dietary rules as a means for the people to become holy. Leviticus 11 became the basis for *Kashrut*, the Jewish dietary laws. The rules of Leviticus 11 are the result of a very old culture of food in the Eastern Mediterranean region (especially the Southern Levant). The chapter forms the starting point of a specific Jewish dietary culture: this religious culture combines obedience toward the Torah and affirmation of identity by establishing a certain diet marked by the exclusion of several sorts of food. The dietary rules from the Old and the New Testament shall make readers of the Bible sensitive to ecological questions relating to human nutrition. However, they cannot be received at face value, but need to be developed further according to contemporary conditions of living.

*Harper, G. Geoffrey*, Time for a New Diet? Allusions to Genesis 1-3 as Rhetorical Device in Leviticus 11, in: STR (Southeastern Theological Review) 4, 2013, 179–195, zuerst veröffentlicht: <http://www.galaxie.com/article/str04-2-05>.

*Ruane, Nicole J.*, Pigs, Purity, and Patrilineality: The Multiparity of Swine and Its Problems for Biblical Ritual and Gender Construction: JBL 134/3, 2015, 489–504.

Published abstract: The biblical characterization of pigs as impure has been interpreted in a variety of ways. Most have focused on the anomalies of the pig compared with other domesticated animals, especially with regard to their alimentary processes. All interpretations, however, have neglected a primary feature of pigs that makes them radically different from all other clean land animals, namely, that they are multiparous, giving birth in litters. This article argues that the multiparity of pigs makes them incompatible with other ritually clean land animals in four ways: (1) All clean land animals are uniparous. (2) As multiparous animals, pigs do not bear a true firstborn male, which would make them different from all clean domesticated animals. This feature is most important because the sanctity of the domesticated firstling is recognized by all pentateuchal sources, and, furthermore, the ideology of the firstborn male is integrally related to the human practices of inheritance, lineage, and wealth management. (3) The multiparity of pigs highlights abundant female fertility in comparison with the more controlled and managed fertility seen in the biblical purity systems. (4) Multiparous animals are capable of bearing the offspring of multiple sires simultaneously, a phenomenon that conflicts with the biblical focus on paternity.

*Aitken, James K.*, Why is the Giraffe Kosher? Exorcism in Dietary Laws of the Second Temple Period: Biblische Notizen 164, 2015, 21–34.

Published abstract: One of the more surprising animals considered lawful to eat is the giraffe. While the meaning of the Hebrew term in the list of clean ruminates (Deut 14:5) remains uncertain, the Septuagint is the first to identify it as a giraffe. The reason seems to be the cultural prominence that the giraffe gained in Egypt of the third century BCE, leading the translator to make the text both Egyptian and exotic. This is indicative of other animals in the list of permissible foods, chosen more for the exoticism they lend to the passage than as animals that were actually eaten. From this it may be suggested that the application of the kosher laws to animals would have been applied only minimally, since few animals would have been available for eating. The translator resorts to exoticism in translating the list of animals, possibly reflecting a wider interest in antiquity in fine and peculiar dining.

*Meyer, Esias E.*, Leviticus 11, Deuteronomy 14 and Directionality: Journal for Semitics 23, 2014, 71–89.

Abstract from OTA 38, 2015, 670, #2213: M.'s article engages with the old debate about the diachronic relationship between Leviticus 11 and Deuteronomy 14. It starts with outlining certain criteria which might help to determine directionality in the relationship between the two texts. It then provides a synchronic overview of the chapters, focusing on their commonalities and differences before proceeding to address the diachronic debate, in connection with which M. contrasts and critiques the views of Christophe Nihan and Reinhard Achenbach. On this basis, M. then attempts to draw some conclusions regarding the debate. [Adapted from published abstract—C.T.B.]

*Burnside, Jonathan, At Wisdom's Table: How Narrative Shapes the Biblical Food Laws and Their Social Function: JBL 135, 2016, 223–245.*

Published Abstract: The food laws of Lev 11:3–23 and Deut 14:3–20 are among the great enigmas of biblical law. This paper views the food laws as a series of “narrative paradigms” aimed at a high-context society in which information is shared and internalized. This shared social knowledge raises the question of how the common environment of ancient Israel would make the categories intuitively clear. The narrative paradigms make sense because they reflect day-to-day engagement with the environment. The paradigm cases identify certain characteristics of a taxonomic group, which are then negated. The effect is to convey a complex body of knowledge about what can and cannot be eaten in an economical, unambiguous, and practical manner. The laws build on one another, enabling the audience to accumulate knowledge as they progress through the different categories. In this way, the very construction of the categories clean and unclean—and hence the structure and presentation of the laws themselves—is shaped by practical wisdom. This is consistent with self-executing narrative rules elsewhere in biblical law. This reanalysis helps us to understand both the compositional strategy of the food laws and their social function.

*Rosenblum, Jordan, The Jewish Dietary Laws in the Ancient World, New York: Cambridge University Press, 2016.*

Abstract from OTA: In *The Jewish Dietary Laws in the Ancient World* Jordan D. Rosenblum explores how cultures critique and defend their religious food practices. In particular he focuses on how ancient Jews defended the kosher laws, or *kashrut*, and how ancient Greeks, Romans, and early Christians critiqued these practices. As the kosher laws are first encountered in the Hebrew Bible, this study is rooted in ancient biblical interpretation. It explores how commentators in antiquity understood, applied, altered, innovated upon, and contemporized biblical dietary regulations. He shows that these differing interpretations do not exist within a vacuum; rather, they are informed by a variety of motives, including theological, moral, political, social, and financial considerations. In analyzing these ancient conversations about culture and cuisine, he dissects three rhetorical strategies deployed when justifying various interpretations of ancient Jewish dietary regulations: reason, revelation, and allegory. Finally, Rosenblum reflects upon wider, contemporary debates about food ethics.

*Krauss, Rolf, Beiträge zum קליפס (Klippschliefer, rock bager, daman) in der Wissenschaftsgeschichte vom 17. Jahrhundert bis heute: Biblische Notizen 169, 2016, 111–128.*

Lev 12

#### *Literatur*

*Van der Horst, Pieter Willem, Bitenosh's Orgasm (1QapGen 2:9-15), in: ders., Studies in Ancient Judaism and Early Christianity (Ancient Judaism and Early Christianity 87), Leiden 2014, 6–20.*

Der Artikel bietet u.a. einen Überblick über spätantike und rabbinische Vermutungen über die Entwicklung des ungeborenen Kindes (s. zu Lev 12,2).

*Bar-Asher, Moshe*, The *Qal* Passive Participle of Geminate Verbs in Biblical Hebrew, in: ders., *Studies in Classical Hebrew*, Berlin/Boston 2014, 9–22.

Der Artikel befasst sich mit der Etymologie und Semantik des Begriffs *niddā*.

*Erbele-Küster, Dorothea*, “She Shall Remain in (Accordance to) Her Blood-of-Purification”: Ritual Dynamics of Defilement and Purification in Leviticus 12, in: Wiley, Henrietta L.; Eberhart, Christian A. (eds.), *Sacrifice, Cult, and Atonement in Early Judaism and Christianity. Constituents and Critique (Resources for Biblical Study 85)*, Atlanta: SBL Press, 2017, 59–70.

Lev 13–14

### *Literatur*

*Olanisebe, Samson O.*, Laws of Tzara'at in Leviticus 13–14 and Medical Leprosy Compared: *Jewish Bible Quarterly* 42, 2014, 121–127. Online:

[http://jbjq.jewishbible.org/assets/Uploads/422/jbjq\\_422\\_7\\_olanisebetzaraat.pdf](http://jbjq.jewishbible.org/assets/Uploads/422/jbjq_422_7_olanisebetzaraat.pdf)

*Schmitt, Rüdiger*, Leviticus 14.33-57 as Intellectual Ritual, in: Landy, Francis; Trevaskis, Leigh M.; Bibb, Bryan D. (Hg.), *Text, Time, and Temple. Literary, Historical and Ritual Studies in Leviticus (Hebrew Bible Monographs 64)*, Sheffield 2015, 196–203. Abstract from OTA: S. employs ritual studies categories to analyze Lev 14:33-57 as a textual phenomenon, an "intellectual ritual" rather than a record of actual ritual practice. He begins with the notion of "ritual reflexivity," the process by which rituals are themselves ritualized, protected from critical analysis and transformed into rhetorical communication. S. argues that the elimination ritual for the diseased house in the above text has turned into didactic literature that teaches about the clean/unclean and about the nature of ritual authority. Examining the structure and content of the text, he concludes that the absence of performative detail makes the text unsuitable as a manual for priestly practice. Since the text cannot be performed "as is," we should accordingly read it as a rhetorical claim, an assertion that impurity is a concrete-materialistic force rather than a miasmatic or dynamistic spiritual force. Thus, the priests who diagnose the problem and repair its breach of purity are indispensable specialists whose authority in such matters is absolute; they are purveyors of a ritualistic monopoly with its concomitant spiritual and social control. [Adapted from published abstract—C.T.B.]

*Krauss, Rolf*, Kritische Bemerkungen zur Erklärung von *šāra`at* als schuppene Hautkrankheit, insbesondere als Psoriasis: *Biblische Notizen* 177, 2018, 3-24. Assessment: Der Artikel setzt sich sehr kritisch mit dem Essay von E.V. Hulse, *The Nature of Biblical Leprosy: PEQ* 107, 1975, 87-105, auseinander. Dem Autor wird vorgeworfen, dermatologisch nicht ausreichend informiert zu sein sowie Wortspielereien und Unterstellungen vorzunehmen. Allerdings helfen die Ausführungen von Krauss nicht wirklich weiter. Krauss' Artikel ist voll mit medizinischem Jargon, so dass er für Bibelwissenschaftler/innen, die sich nicht mit der Thematik intensiv auseinandergesetzt haben, kaum verständlich ist. Während die Argumente von Hulse mit medizinischen Behauptungen demontiert werden, vermisst man jedoch einen eigenen Lösungsvorschlag für die in Lev 13 beschriebenen

Phänomene. Da ich mich in meinem Kommentar ausführlich mit dermatologischen Fragestellungen beschäftigt habe und dazu auch einen Dermatologen konsultiert habe, möchte ich mich nicht als „uninformiert“ bezeichnen. Der dermatologische Kollege hat meine Ausführungen zu Lev 13 im HThKAT gegengelesen und als medizinisch vertretbar angesehen.

Lev 15

#### *Literatur*

*Cordoni, Constanza*, Die weißen Tage oder warum die Frau immer noch als ‚unrein‘ gilt, nachdem ihre ‚Unreinheit‘ aufgehört hat: Protokolle zur Bibel 21, 2012, 3–19.

Published abstract: This article compares three versions of a rabbinic story dealing with the so called impurity of women during the menstruation and its biblical roots. Since rabbinic stories do not stand on their own but are always used to illustrate an argument made in the context in which they are transmitted, be it Talmudic or midrashic, special attention is paid to the specific function the story has in each of the studied contexts.

*Hieke, Thomas*, Menstruation and Impurity. Regular Abstention from the Cult According to Leviticus 15:19-24 and Some Examples for the Reception of the Biblical Text in Early Judaism, in: Xeravits, Géza G. (ed.), Religion and Female Body in Ancient Judaism and Its Environments (DCLS 28), Berlin/Boston 2015, 54-70.

Published abstract: The biblical instructions in Leviticus 15:19–24 about women’s regular shedding of the uterine lining and their religious activity mostly refer to male conceptualizations of the female body in Antiquity: The male concepts consider women during their menses as unable to participate in the cult. The woman’s status during this period is called “impure.” The paper presents the overall structure of Leviticus 15, a short note about the origin of the text, and an exegesis of Leviticus 15:19–24: What exactly do the biblical prescriptions regulate and what was the impact for everyday life? Finally some examples demonstrate the reception of this biblical passage in Early Judaism.

*Gehring, René*, Is Sexuality Impure? An Alternative Interpretation of Leviticus 15:18, in: Journal of the Adventist Theological Society 24, 2013, 75–115. Online verfügbar unter <http://www.atsjats.org/publication/view/539>.

Abstract from OTA 38, 2015, 670, #2214: The law in Lev 15:18 seems most puzzling, running counter to the tenor of biblical morality. G. begins by referring to Philo and Josephus, who recognize two types of possible defilement: nocturnal emission (Lev 15:16-17) and legal conjugal intercourse (Lev 15:18). Josephus refers to a moral problem in this connection citing the pleasure of the act and the resulting debasement of the soul. He accordingly labels sexual intercourse as “fornication” unless it is for the purpose of begetting children. The Mishnah seder Toharot also offers a discussion of the subject. The treatments of Philo and Josephus are dominated by a strong dualism between body and soul. This explains the Jewish custom of bathing after conjugal intercourse. G.’s conclusion is that Leviticus 15 is about unintended impurities caused by uncontrollable bodily discharges and communicated by contact.

Thus, Lev 15:18 “does not speak about sexual intercourse and does not attach any impurity to legal sexuality.”—M.K.

## Lev 16

### *Literatur*

*Britt, Brian/Creehan, Patrick*, Chiasmus in Leviticus 16,29–17,11: ZAW 112, 2000, 398–400.  
*Stöckl Ben Ezra, Daniel*, Heiligste Versöhnung. Jom Kippur im antiken Judentum und Christentum: BiKi 69, 2014, 102–107.

Abstract: The *Yom Kippur* is the central feast and fast of Judaism until today. The ritual as described in Leviticus plays a basic role in post-biblical Judaism and Christianity. S. B. E. describes its reception in the New Testament (e.g., Acts 27:9-10) and Early Christianity (*Epistle of Barnabas*, John Chrysostom, *Adversus Judaeos*). He presents a detailed comparison of Mark 15:6-15 and its synoptic parallel in Matt 27:15-26. The changes that Matthew introduces in the Markan text as his source demonstrate that Matthew wants to allude to the *Day of Atonement* blood ritual in the temple.

*Adu-Gyamfi, Yaw*, The Live Goat Ritual in Leviticus 16: Scriptura 112, 2013, 1-10.

Published Abstract: The live goat ritual in Leviticus 16 has, for many decades, attracted debate in biblical scholarship. However, the main focus has often been on the identity of Azazel. This article examines some aspects of the live goat ritual in Leviticus 16: (1) the use of two hands rather than the usual one hand laid over the head of the goat; (2) the content of the confession over the goat; (3) the purpose of the rite; (4) whether the ritual is a sacrifice or something else; and (5) the significance of the ritual. I contend that the two hands used are representational, that the ritual is a unique sacrifice, and that the ritual symbolized a complete eradication of sin from the community.

*Parker, B.J.*, The Restoration of Shalom: An Intertextual Reading of Leviticus 16 and Psalm 65, in: The Evangelical Quarterly 87, 2015, 252-263.

Adapted from published abstract: In this paper P. seeks to explore the intertextual relationship between The Day of Purification (or Day of Atonement) in Leviticus 16 and Psalm 65. P. adopts Ziva Ben-Porat’s approach to reading intertextually as the approach allows the exegete to attempt to balance concerns of both the reader and historical development. P. argues that markers in the text of Psalm 65 such as כפר, creation theology, and עטרת שנת, activate both the entire text of Leviticus 16 and the theological world it connotes. The outcome is a psalm that draws on a rich theological tradition that became especially important in the post-exilic period.

*Watts, James W.*, From Ark of the Covenant to Torah Scroll: Ritualizing Israel’s Iconic Texts, in: MacDonald, Nathan (ed.), Ritual Innovation in the Hebrew Bible and Early Judaism (BZAW 468), Berlin; New York: de Gruyter, 2016, 21–34.

Abstract: The builders of Jerusalem’s Second Temple made a remarkable ritual innovation. They left the holy of holies empty. They apparently rebuilt the other furniture of the temple, but did not remake the ark of the covenant that, according to tradition, had occupied the inner sanctum of Israel’s desert tabernacle and of

Solomon's Temple. The fact that the ark of the covenant went missing has excited speculation ever since. Watts considers how biblical literature dealt with this ritual innovation. Why did the Pentateuch, a Second-Temple-era work at least in its final form, describe in elaborate detail the manufacture and use of a ritual object (Exod 25:10–22; 37:1–9; 40:20–21; Lev 16:12–16) that did not exist in its own time? How did this Torah support and validate Second Temple rituals that deviated from its prescriptions in such a central way? Watts' thesis is that the Pentateuch was shaped to lay the basis for Torah scrolls to replace the ark of the covenant as the iconic focus of Israel's worship.

*Awabdy, Mark A.*, Did Nadab and Abihu Draw Near before Yhwh? The Old Greek among the Witnesses of Leviticus 16:1: CBQ 79, 2017, 580–592.

Published abstract: Leviticus scholars debate the reasons for the differences between the Old Greek (OG) and Hebrew witnesses. Leviticus 16:1 offers an intriguing example that raises the literary question, Did Nadab and Abihu draw near before Yhwh (MT, SP) or only offer strange fire before Yhwh (OG, Tgs., Syr., Vg. and possibly 11Q1)? In this article, I explore the internal evidence of the OG, assess the targums, and give particular attention to reevaluating the fragmentary evidence from Qumran. My conclusions illuminate another dimension of the mystery of the biblical traditions of Aaron's oldest sons.

*Eberhart, Christian A.*, To Atone or Not to Atone: Remarks on the Day of Atonement Rituals according to Leviticus 16 and the Meaning of Atonement, in: Wiley, Henrietta L.; Eberhart, Christian A. (eds.), *Sacrifice, Cult, and Atonement in Early Judaism and Christianity. Constituents and Critique (Resources for Biblical Study 85)*, Atlanta: SBL Press, 2017, 197–231.

*Williams, Jarvis J.*, Cultic Action and Cultic Function in Second Temple Jewish Martyrologies: The Jewish Martyrs as Israel's Yom Kippur, in: Wiley, Henrietta L.; Eberhart, Christian A. (eds.), *Sacrifice, Cult, and Atonement in Early Judaism and Christianity. Constituents and Critique (Resources for Biblical Study 85)*, Atlanta: SBL Press, 2017, 233–263.

Lev 17

#### *Literatur*

*Joosten, Jan*, Réflexions théologiques sur Lévitique 17, in: *Revue d'Histoire et de Philosophie Religieuses* 93, 2013, 145–156.

*Teeter, D. Andrew*, Textgeschichte, Fortschreibung, und Rechtshermeneutik: Das Problem der ‚profanen‘ Schlachtung in Lev 17: HeBAI (Hebrew Bible and Ancient Israel) 2, 2013, 287–314.

Published abstract: This article argues for the importance of considering extant textual variation in connection with inner-literary processes of development (redaction, *Fortschreibung*, inner-biblical exegesis), as well as in light of the broader history of interpretation. The textual plus at Leviticus 17:4, preserved in several ancient witnesses, represents a classic case that has received very mixed evaluation, both with regard to its textual status (whether primary or secondary), and with regard to its

potential legal/exegetical function. After surveying a variety of textual and interpretive assessments, the case is argued that this plus represents a deliberate exegetical expansion serving to clarify ambiguities and to specify that it is specifically slaughter for the purpose of sacrifice that is at issue in Lev 17:3–7. This variant represents an early but complex analogical effort to interpret the legal requirements of Leviticus 17 in light of Deuteronomy 12. In this way, text history takes up and extends trajectories inherent within the internal literary development of the scriptural text.

*Meyer, Esias E.*, Leviticus 17, Where P, H, and D Meet. Priorities and Presuppositions of Jacob Milgrom and Eckart Otto, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 349–367.

Abstract from OTA: The difference between Otto and Milgrom regarding Leviticus 17 ultimately lies with their “prior commitments to a particular theory of composition” to use the formulation of Michael A. Lyons. Milgrom's reading of Leviticus 17 is so interwoven with his broader understanding of the development of P and H as preexilic documents that to adopt his reading of the chapter would basically mean accepting the theory of Y. Kaufmann concerning P—something that very few European scholars would be willing to do. On the other hand, to side with Otto's reading of the chapter, one must first broadly accept J. Wellhausen's understanding of P as a product of the exilic/postexilic period. One would also have to agree that P came after Deuteronomy—whether or not H is all that different from the rest of P. The bottom line is that deciding on a specific chronological order of texts from D, P, and H is not only based on the details of these texts. Rather, this decision is also influenced by scholarly presuppositions regarding the broader development of the Pentateuch.

[Adapted from author's conclusion—C.T.B.]

*Wright, David P.*, Profane Versus Sacrificial Slaughter. The Priestly Recasting of the Yahwist Flood Story, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 125–154.

Lev 18; Lev 20

#### *Literatur*

*Feinstein, Eve Levavi*, *Sexual Pollution in the Hebrew Bible*, Oxford: Oxford University Press, 2014. (s. online:

[http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780199395545.001.0001/acprof-9780199395545?rskey=dOvvi4&result=3;](http://www.oxfordscholarship.com/view/10.1093/acprof:oso/9780199395545.001.0001/acprof-9780199395545?rskey=dOvvi4&result=3)

DOI:10.1093/acprof:oso/9780199395545.001.0001)

Published abstract: The concepts of purity and pollution are fundamental to the worldview reflected in the Hebrew Bible yet the ways that biblical texts apply these concepts to sexual relationships remain largely overlooked. *Sexual Pollution in the Hebrew Bible* argues that the concept of pollution is rooted in disgust and that pollution language applied to sexual relations expresses a sense of bodily contamination resulting from revulsion. Most texts in the Hebrew Bible that use

pollution language in sexual contexts reflect a conception of women as sexual property susceptible to being “ruined” for particular men through contamination by others. In contrast, the Holiness legislation of the Pentateuch applies pollution language to men who engage in transgressive sexual relations, conveying the idea that male bodily purity is a prerequisite for individual and communal holiness. Sexual transgressions contaminate the male body and ultimately result in exile when the land vomits out its inhabitants. The Holiness legislation's conception of sexual pollution, which is found in Leviticus 18, had a profound impact on later texts. In the book of Ezekiel, it contributes to a broader conception of pollution resulting from Israel's sins, which led to the Babylonian exile. In the book of Ezra, it figures in a view of the Israelite community as a body of males contaminated by foreign women. Yet the idea of female pollution rooted in a view of women as sexual property persisted alongside the idea of male pollution as an impediment to holiness. Eva Feinstein illuminates why the idea of pollution adheres to particular domains of experience, including sex, death, and certain types of infirmity. *Sexual Pollution in the Hebrew Bible* allows for a more thorough understanding of sexual pollution, its particular characteristics, and the role that it plays in biblical literature.

*Mathias, Steffan*, *Queering the Body. Un-Desiring Sex in Leviticus*, in: Taylor, Joan E. (ed.), *The Body in Biblical, Christian and Jewish Texts* (Library of Second Temple Studies 85), London: Bloomsbury, 2014, 17–40.

Der eher philosophisch angelegte Artikel sieht die entsprechenden Verse in Levitikus 18,22 und 20,13 als „texts of terror“, die auch nicht durch hermeneutische Strategien entschärft werden können. S. Mathias zeigt aber, dass diese Verse gar nicht von dem sprechen, was man heute unter „Homosexualität“ im positiven Sinne (Zuneigung, Liebe, Verantwortlichkeit) versteht. Insofern muss man ihnen die Relevanz für die heutige Debatte um Homosexualität absprechen; keinesfalls kann damit christlich-kirchliche Homophobie gerechtfertigt werden.

*Miller, James E.*, *Notes on Leviticus 18: ZAW 112, 2000, 401–403.*

*Ottenheijm, Eric*, „Which If a Man Do Them He Shall Live by Them“. *Jewish and Christian Discourse on Lev 18:5*, in: Koet, Bart J.; Moyise, Steve; Verheyden, Joseph (ed.), *The Scriptures of Israel in Jewish and Christian Tradition. Essays in Honour of Maarten J.J. Menken* (Supplements to Novum Testamentum 148), Leiden 2013, 303–316.

Der Artikel untersucht die Rezeptionsgeschichte von Lev 18,5 im Frühjudentum und im Neuen Testament unter der Frage, ob und wenn ja wie es möglich ist, das „Gesetz“ (die Tora) zu halten. Die Antworten der Quellen sind durchaus unterschiedlich!

*Stiebert, Johanna*, *Fathers and Daughters in the Hebrew Bible*, Oxford 2013.

*Kilchör, Benjamin*, *Levirate Marriage in Deuteronomy 25:5-10 and Its Precursors in Leviticus and Numbers: A Test Case for the Relationship between P/H and D: CBQ 77, 2015, 429-440.*

Published abstract: In this article, I argue that Deut 25:5-10 has precursors in Leviticus and Numbers. The subject of levirate marriage picks up the topic of daughter's right to an inheritance (Num 27:1-11) and the related problem that when a daughter marries, the inheritance of her father might transfer to another family (Num 36:6-12).

Furthermore, within the Decalogue orientation of the Deuteronomic law, Deut 25:5-10 is related to Deut 5:21a and picks up the prohibition of Lev 20:21. While it is

generally forbidden to take the wife of a brother because this would dishonor him, in the special case of Deut 25:5 it is even commanded to marry the wife of the brother to preserve his name.

Assessment: While the article contains various important observations, the overall conclusions are not convincing in the end. The mixing of synchronic and diachronic argumentation does not support the basic proposal. The main interest of K. lies clearly on the suggestion of a diachronic history of origin of the treated texts. The overarching hermeneutics of “Torah” (the *Rechtshermeneutik* of the Pentateuch) which only works in a synchronic approach is not taken into account. Hence, K. offers no solution for a complementary reading of the statutes in Leviticus, Numbers, and Deuteronomy. On a diachronic level, the relationship between P, H, and D is very complicated and needs an evaluation of every single correspondence. It is not possible to develop a “master key” from one Test Case alone.

*Pola, Thomas*, “Und bei einem Manne sollst du nicht liegen, wie man bei einer Frau liegt: Ein Greuel ist es”. Der literarische und sozialgeschichtliche Zusammenhang von Lev 18,22 und 20,13: Theologische Beiträge 46, 2015, 218–230.

Adapted from published abstract: The prohibition of anal intercourse (not homosexual desire in general) between males in Lev 18:22 and 20:13 should be seen within the context of the theological intention of the Holiness Code (Leviticus 17-26). In the Code, the holiness of Yhwh is no longer restricted to the priests—it becomes relevant for the ethics of the Israelite laity as well. Moreover, the intention of the Code’s laws is to enable and advance the cycle of life. Given that intention, it follows that a kind of sexuality which interrupts the chain of offspring pertains to the sphere of death and so calls for the death penalty. In any case, however, in the daily life of ancient Israel, long-term homosexual relationships were not an option. In addition, the death penalty prescribed in Lev 20:13 does not envisage the execution of homosexuals; rather, it serves to highlight the wrongfulness of anal intercourse between men. According to Deut 23:19, male homosexuals (and bisexuals) did exist in Judean society.

Eschatological prophecy as well as Psalm 51 calls them to hope for Yhwh’s forgiveness and for Yhwh’s creation of the “new man” (cf. 2 Cor 5:17; Gal 6:15).

*Fröhlich, Ida*, Sexual Rhetoric and Historical Interpretation. Leviticus 18 in the Context of Deuteronomistic Historiography and Qumran Historical Interpretation at Qumran, in: Landy, Francis; Trevaskis, Leigh M.; Bibb, Bryan D. (Hg.), Text, Time, and Temple. Literary, Historical and Ritual Studies in Leviticus (Hebrew Bible Monographs 64), Sheffield 2015, 204–217.

Abstract from OTA: F. reads the Holiness Code legislation in light of Deuteronomistic narratives and interpretative texts from Qumran. Just as certain sins in H defile the land and lead to the *krt* penalty, similar offenses appear in the Dtr as pretexts for the disinheritance of heirs. F. identifies three specific sins that defile the land in H: inappropriate cultic practices, bloodshed/ homicide, and sexual sin. While all three are also attested in Dtr, she focuses on the third category. In Dtr, three of David's sons commit sexual transgressions, and these sins lead to the disinheritance of all three: Amnon’s rape *of his* (half-)sister Tamar, Absalom's public appropriation of David's harem, and Adonijah’s request for David's concubine Abishag. David himself, of

course, commits a sexual transgression with Bathsheba. Finally, F. turns to a series of parabiblical texts from Qumran that retell and reinterpret biblical narratives about sexual transgression. She argues that these texts demonstrate the capacity of sexual sin to exclude someone from a rightful inheritance. Thus, she shows that in the Bible, sexual sins result in impurity and banishment, not only in ritual texts but also in historical narratives as well as later texts that interpret those historical narratives.

[Adapted from published abstract—C.T.B.]

*Trevaskis, Leigh M., Dangerous Liaisons. Sex and the Woman in Leviticus, in: Landy, Francis; Trevaskis, Leigh M.; Bibb, Bryan D. (Hg.), Text, Time, and Temple. Literary, Historical and Ritual Studies in Leviticus (Hebrew Bible Monographs 64), Sheffield 2015, 131–152.*

Abstract from OTA: T. examines three verses in Leviticus that prohibit sexual intercourse with a menstruating woman: 15:24(P) and 18:19/20:18 (H). He explores in detail two questions that emerge from a close comparison of these verses: why does H include a narrowly ritual prohibition in the midst of moral instructions? and why is there a different punishment for the offense in P (seven-day impurity) and H (*krt*)? T. proposes that the answer to both of these questions lies in H's symbolic connection between sex with a menstruant and the foreign "abominable customs" cited in chap. 18. First, he suggests that the *krt* penalty for this violation of cyclical impurity functions within the moral legislation of H as a reminder for Israel to avoid foreign practices that would cause expulsion from the land. Since sexual activity with a menstruant cannot result in pregnancy, it is consistent with the other four prohibited behaviors in Lev 18:19-23. Moreover, the nonproductive element of these sexual liaisons resonates with the *krt* penalty's elimination of one's family from the land. On the second of the above questions, T. argues that the seriousness of the *krt* penalty implies that H considers it to be an intentional act with moral implications, whereas the seven-day impurity cited in P assumes that it is merely an inadvertent moral transgression. Even if H does consider sex with a menstruant a serious moral transgression, the *krt* penalty prescribed for this is difficult for modern readers to understand. However, such personal concerns were of little importance to the Priestly writers vis-à-vis the balance and logic of their conceptual system. [Adapted from published abstract—C.T.B.]

*Wagner, Volker, מות יומת in Lev 20 – Strafandrohung oder Mahnrede?, ZAR 21, 2015, 233–251.*

Assessment: V. Wagner führt auf den Seiten 234 bis 249 dankenswerterweise eine Fülle an altorientalischen Rechtstexten an, um den rechtshistorischen Hintergrund der in Lev 20 angedrohten Strafen, insbesondere der *mōt yūmāt*-Sanktion zu erhellen. Er arbeitet heraus, dass in sehr vielen Fällen die urteilende und bestrafende Instanz nicht genannt sei, ähnlich wie im Alten Testament. Damit sei das Argument hinfällig, dass die *mōt yūmāt*-Sanktion kein ausführbarer Rechtssatz sei, weil die Instanzen einer Strafgerichtsbarkeit fehlen würden. Schließlich seien auch im Alten Orient selten bis nie derartige Instanzen genannt, man wisse nämlich, wer die entsprechenden Sanktionen wie zu exekutieren habe. Mithin sei die *mōt yūmāt*-Sanktion sehr wohl als „Todesstrafe“ zu verstehen und als solche auch ausgeführt worden. – Diese

Schlussfolgerung ist nicht unproblematisch. Das Fehlen einer explizit genannten Exekutivinstanz ist nur eines von mehreren Argumenten, die dagegensprechen, die *mōt yūmāt*-Sanktion als „Todesstrafe“ aufzufassen. Mit den weiteren von mir genannten Argumenten im Herder-Kommentar und in meinem Artikel „Das AT und die Todesstrafe“ (Biblica 85, 2004, 349–374) setzt sich V. Wagner vorerst nicht auseinander. Schaut man sich die von ihm genannten Rechtstexte genauer an, so fragt man sich in vielen Fällen, worin genau die Parallele zum biblischen Text besteht. Meist sind die Tatbestände im altorientalischen Recht viel detaillierter geregelt und benennen Dinge, die in den alttestamentlichen Texten so genau gar nicht genannt sind. Auch bei den Sanktionen sind die Ausführungen oft viel differenzierter als die im Alten Testament so häufige Standardformel *mōt yūmāt*, „er wird gewiss getötet werden“. Von daher ist die Vergleichbarkeit aus meiner Sicht stark eingeschränkt bzw. sind die Unterschiede größer als die Gemeinsamkeiten. Ein Beispiel dazu wäre CH §158 als „Parallele“ zu Lev 20,11 (von mir im Kommentar auf S. 778 und von V. Wagner in seinem Text auf S. 246 genannt): Anders als Lev 20,11 steht im CH keine Todessanktion, sondern die Verstoßung aus dem Vaterhaus. Wer das ausführt, muss nicht näher genannt werden: die Familie eben, wer sonst? Die Gesamttendenz der altorientalischen „Parallelen“ ist klar: Auf differenzierte Tatbestände werden differenzierte Sanktionen gesetzt. In Lev 20 dagegen werden fast alle Tatbestände mit der „Standardsanktion“ *mōt yūmāt* versehen; Alternativen sind noch die *karet*-Sanktion (von mir als „sozialer Tod“ gedeutet), die Formulierung „die Sündenlast tragen“ und die Kinderlosigkeit. Die beiden letzteren Sanktionen sind aus meiner Sicht eindeutig als von Gott auszuführende Strafen zu deuten. Für ein Rechtssystem wäre es aber sehr merkwürdig, dass menschliche Instanzen („Todesstrafe“) und Gott als strafende Instanz undifferenziert nebeneinanderstehen, noch dazu bei durchaus ähnlichen Tatbeständen. Ich glaube daher nicht, dass es in Lev 20 bei den „Todessanktionen“ um von Menschen zu exekutierende Todesstrafen geht. Auch ist das gesamte Korpus in seiner vorliegenden Endgestalt meiner Meinung nach kein ausführbares Recht, da sowohl die Tatbestände als auch die Sanktionen zu undifferenziert erscheinen und das genaue Vorgehen zur Schuldfeststellung und zur Bestrafung unklar bleibt. V. Wagner nimmt zu diesem Argument nicht Stellung, auch nicht zu der Frage, warum Tatbestände von ganz unterschiedlicher Schwere immer mit der gleichen Todessanktion belegt werden.

Interessant sind die Paralleltexte CH §229 und §230, da hier tatsächlich die Instanz nicht genannt ist, die die Tötung des fahrlässigen Baumeisters durchführt, dessen Pfusch am Bau zum Tode des Hauseigentümers oder dessen Sohnes geführt hat. Da der Fall aber klar ist, der Schuldige also feststeht, dürfte wie in vielen anderen Fällen von Mord und Totschlag auch die Blutrache greifen, d.h. der nächste Verwandte des Getöteten führt die Exekution durch. Auch wenn das Ergebnis das Gleiche ist, möchte ich aber „Blutrache“ und „Todesstrafe“ begrifflich nicht als synonym ansehen, sondern den Begriff „Todesstrafe“ nur für diejenigen Fälle verwenden, in denen eine – wenn auch noch so rudimentäre – staatliche Instanz das Urteil fällt und die Exekution durchführt. Sucht man nun in den von V. Wagner angeführten Parallelen nach Tötungssanktionen, so findet man nicht viele, denn – und das zeigt die Durchführbarkeit dieses altorientalischen Rechts – meist wird eine detailliert

abgestufte Sanktionierung angeführt, die oft auf eine finanzielle Kompensation hinausläuft (s. dazu auch das Fazit von B. Christiansen, „Früher war er einer von Bienen Zerstocheener. Jetzt aber gibt er 6 Schekel Silber“: Sanktionen und Sanktionsprinzipien in der Hethitischen Rechtssammlung, in: ZAR 21, 2015, 31-101, hier: 96). Findet man eine Tötungssanktion (z.B. MAG A § 10.1; MAG A § 50.2; CH §14), so muss dort die Instanz, die die Tötung durchführt, nicht genannt werden: Es ist wiederum klar, dass entweder aufgrund der spezifischen Umstände die Blutrache greift oder dass in anderen Fällen tatsächlich die Umstehenden, die alle die Sachlage klar durchschauen, sofort die Tötung herbeiführen (z.B. MAG A § 13; § 15.1). Auch diesen Fall sehe ich nicht als „Todesstrafe“, sondern als „Lynchjustiz“. Sie war zweifellos weit verbreitet und ist auch im Alten Testament bezeugt (Dtn 13,2–19). – Bei Fällen des illegitimen Geschlechtsverkehrs ist meist der „gehörnte“ Ehemann derjenige, der das Recht hat, seine Frau und/oder den Ehebrecher zu töten (sehr differenziert z.B. in HG §197.1.2.3, je nach Ort des Geschehens). Er kann aber auch auf dieses Recht verzichten (im folgenden Paragraphen HG § 198; von V. Wagner nicht erwähnt). – Bei HG § 188 und § 199 ist mir nicht klar, ob tatsächlich unterschieden wird „ohne/unter Einschaltung des Königs“. Falls doch, so handelt es sich bei der Sache „ohne“ Einschaltung des Königs wieder um Lynchjustiz. Ich sehe also in den angeführten „Parallelen“ mehr Unterschiede als Gemeinsamkeiten zu Lev 20; während man sich gut vorstellen kann, dass die altorientalischen Rechtsvorschriften so in etwa auch praktiziert wurden, ist dies bei den biblischen Texten weniger nachvollziehbar. Die priesterlichen Autoren der Levitikus-Texte verfolgten den Schutz des Kultes und der Kultgemeinschaft als oberstes Prinzip und wiesen weniger ein Interesse daran auf, ein differenziertes Strafrecht auszuarbeiten, dessen Ausführbarkeit in sozialgeschichtlicher Hinsicht unter persischer Oberherrschaft ohnehin noch einmal zu überprüfen wäre.

Nun möchte ich auf die von V. Wagner ab S. 249 angeführten Gegenargumente eingehen. Ad 1.: Die von V. Wagner angeführte hohe Zahl an Rechtsvorschriften, die keine Gerichtsinstanz nennt, ist dahingehend zu relativieren, dass in den Rechtstexten häufig aus dem Kontext oder dem Sachverhalt selbst heraus sehr klar ist, wer die Strafe ausführt. Insofern hat V. Wagner mit seinen Anmerkungen auf S. 250, letzter Absatz, völlig recht. Die schlichte Übertragung auf die so genannten „Rechtskorpora“ des Alten Testaments ist mir jedoch zu einfach: Bei der *mōt yūmāt*-Sanktion fehlen mir immer noch Gerichtsinstanzen und Scharfrichter, die aus meiner Sicht nötig wären, um von einer institutionellen „Todesstrafe“ zu sprechen. Der in den altorientalischen Rechtstexten vielfach herangezogene König fällt in den alttestamentlichen Rechtstexten als Bezugsgröße und damit als staatliche Instanz, die eine Todesstrafe verhängen und exekutieren kann, bekanntlich aus. Wenn aber keine solche Instanz greifbar ist, schlage ich vor, nicht von Todesstrafe zu sprechen, sondern von Blutrache bzw. Lynchjustiz. Ad 2.: Tatsächlich bleibt auch V. Wagner nichts Anderes übrig, als in den Verfahren, bei denen nicht die Blutrache greift, die Lynchjustiz anzunehmen: Die Umstehenden („An ein Privatleben in unserem Sinne war da wohl gar nicht zu denken“ – richtig!) sehen alles und schreiten sofort zur „Hinrichtung“. Dass ich das für unrealistisch halte, sage ich als Anwalt der antiken Judäer, die wohl bald gemerkt haben, dass bei einem solchen Verfahren dem

Missbrauch Tür und Tor geöffnet sind. Die Geschichte von Nabots Weinberg in 1 Kön 21 zeigt die Sensibilität dafür, obwohl selbst dort noch der Schein eines „gerechten Verfahrens“ gewahrt wird. Auch würde so ein undifferenziertes Vorgehen nicht zu der detaillierten Ausarbeitung passen, die das Numeribuch zur Anwendung der Blutrache anführt (Num 35,9–34). Die Darlegungen zur Verwendung der Asylstädte als Eindämmung einer voreiligen Blutrache versuchen doch, das schon als problematisch erkannte Rechtsinstitut der Blutrache in geordnete Bahnen zu lenken und ihr wenigstens eine Untersuchung voranzuschalten (s. auch Dtn 19,1–13). Dies lässt sich mit einem Verständnis der *mōt yūmāt*-Sanktion als sofort von den umstehenden Zeugen zu exekutierende „Todesstrafe“, also genauer einer „Lynchjustiz“, aus meiner Sicht nicht vereinbaren. Dabei hilft es auch nicht, die *mōt yūmāt*-Sanktion einer (viel) früheren Zeitstufe („Eisenzeit I und IIa“, so V. Wagner) zuzuweisen. Selbst wenn die Texte da entstanden sein sollten (was ich nicht glaube), werden die Sätze doch in nachexilischer Zeit verwendet, und auf dieser Ebene muss ich sie im Endtext zu verstehen versuchen. – Ad 3.: Das Fehlen von Hinweisen auf Exekutionen von Todesstrafen in der erzählenden (oder auch der kultischen oder prophetischen) Literatur erklärt V. Wagner mit einem *argumentum e silentio*. Es sei eben viel zu wenig überliefert, als dass sich solche Hinweise erhalten haben könnten. Dagegen lässt sich schlecht etwas sagen, aber vielleicht muss man dann die Frage stellen, ob damit nicht die „Todesstrafe“ zu etwas Alltäglich-Banalem wird, über das weder die Geschichtsdarsteller noch die Priester noch die Propheten irgendeinen Satz verlieren wollen? Ist das realistisch?

Völlig unverstanden fühle ich mich im letzten Abschnitt: Nirgends habe ich gesagt, dass die Strafandrohungen „nicht ernst gemeint sein“ sollen. Eher habe ich den Eindruck, dass V. Wagner das Wort „Paränese“ nicht ernst nehmen will. Den Priestern, die diese Texte verfasst haben, waren die Tatbestände, die aufgelistet werden, geradezu todernst. In ihrer Abscheu gegenüber den genannten Verhaltensweisen wussten sie sich keinen anderen Rat, als immer die „Höchststrafe“ zur Sprache zu bringen – jede Person, die dieses tut, wird „für tot erklärt“, und zwar auf einer höheren, um nicht zu sagen „ernsteren“, Ebene als auf der juristischen: Während auf der menschlich-juristischen Ebene Fehler passieren und manche Übeltäter sich dem menschlichen Strafzugriff entziehen können, sind die Sanktionen in Lev 20 insofern „wasserdicht“, als Gott als ausführende Instanz hinter allem steht. Gott wird den angedrohten physischen Tod, den sozialen Tod (*karet*-Sanktion) oder den Tod der Zukunft (Kinderlosigkeit) mit Sicherheit herbeiführen – so ist das Kapitel in seiner Endgestalt zu verstehen. Leider geht V. Wagner auf diese Argumente meinerseits auf S. 779 im Herder-Kommentar nicht mehr ein und klärt damit auch nicht die Frage, die sich bei seinem Verständnis der *mōt yūmāt*-Sanktion als „Todesstrafe“ ergibt: Wie verhält sie sich zur *karet*-Sanktion und zur Androhung der Kinderlosigkeit? Während man bei der *karet*-Sanktion noch diskutieren kann, so ist doch die angedrohte Kinderlosigkeit kaum anders denn als Gottesstrafe zu verstehen. Warum aber sollten Gottesstrafen und von Menschen zu exekutierende Strafen in dem Kapitel undifferenziert „gemischt“ werden (s. die Liste im Kommentar auf S. 776)? – Ich danke abschließend V. Wagner für die hervorragenden Denkanstöße, die mich

dazu gebracht haben, meine Position zu überdenken. Ich halte sie aber nach wie vor für vertretbar.

*Dewrell, Heath D.*, „Whoring after the *mōlek*“ in Leviticus 20:5. A Text-Critical Examination: ZAW 127, 2015, 628–635.

Published abstract: In scholarly discussion of the nature of the so-called *lmwlk* offerings, one especially contentious issue has been the meaning of the *lmwlk* phrase itself. Scholars have traditionally translated the phrase, “to (the god) Molek.” Otto Eissfeldt, however, famously proposed that the phrase should receive the translation “as a *molek* (-sacrifice).” Many scholars have argued that the phrase “to whore after the *molek*” (*lznwt 'hry hmlk*) in Lev 20:5 is incompatible with Eissfeldt’s proposal. Text-critical examination of the verse, however, reveals that the phrase in question is most likely the result of a textual corruption. In its original form, the phrase may actually serve to establish Eissfeldt’s thesis.

*Stiebert, Johanna*, First-Degree Incest and the Hebrew Bible. Sex in the Family (Library of Hebrew Bible/Old Testament Studies 596), London, UK, New York, NY: Bloomsbury; T&T Clark, 2016.

*Hollenback, George M.*, Who Is Doing What to Whom Revisited: Another Look at Leviticus 18:22 and 20:13: JBL 136, 2017, 529–537.

Published abstract: According to the overwhelming majority of modern English Bible translations, the proscriptions of male-on-male sexual intercourse in Lev 18:22 and 20:13 appear to be directed to the activity of the insertive party, the few remaining versions simply proscribing male-on-male sex in such a general way that there is no indication one way or the other as to whose activity is being addressed. Jerome T. Walsh has challenged the status quo, however, persuasively arguing that, when correctly interpreted, the Hebrew text indicates that it is instead the activity of the receptive party that is being addressed (“Leviticus 18:22 and 20:13: Who Is Doing What to Whom?,” JBL 120 [2001]: 201–9). Building on the foundation laid by Walsh, the present work analyzes the two verses in their immediate Hebrew context and applies the same analysis to the earliest translations, the result being a validation of Walsh’s contention that the proscriptions were indeed directed to the activity of the receptive rather than the insertive party.

*Wells, Bruce*, Punishments in the Torah and Their Rationale, in: Zeitschrift für altorientalische und biblische Rechtsgeschichte 22, 2016, 245–267.

Abstract: Der Artikel untersucht das Grundprinzip hinter den Strafbestimmungen von Bundesbuch (B), deuteronomischem Gesetz (D) und Heiligkeitsgesetz (H). Während es B vornehmlich um Schadensersatz gehe, plädiere D auf Vergeltung und Beschwichtigung der Gottheit, und H stelle hinsichtlich der Strafbegründungen eine Kombination aus Vergeltung und Abschreckung dar.

*Römer, Thomas*, Homosexuality in the Hebrew Bible? Some Thoughts on Lev 17 and 20; Gen 19 and the David-Jonathan Narrative, in: Oeming, Manfred (Hg.), AHAVA – Die Liebe Gottes im Alten Testament (ABG 55), Leipzig: Evangelische Verlagsanstalt, 2018, 213–231.

*Dershowitz, Idan*, Revealing Nakedness and Concealing Homosexual Intercourse. Legal and Lexical Evolution in Leviticus 18, in: Hebrew Bible and Ancient Israel 6, 2017, 510–526.

Published abstract: The list of forbidden unions in Leviticus 18 reflects comprehensive revision that obscures its original character. The motive for reworking this passage was to reverse the original text's implicit sanctioning of male same-sex intercourse. This conclusion finds support in additional biblical and ancient Near Eastern texts. Assessment: Dershowitz macht einen sehr interessanten Vorschlag zur Genese der Bestimmungen in Lev 18. Ursprünglich habe z.B. Lev 18,14 nur gelaute: „Mit dem Bruder deines Vaters sollst du keinen Geschlechtsverkehr haben“. Der Satz habe sich darauf bezogen, dass gleichgeschlechtlicher Sexualverkehr unter Männern (nur) dann verboten war, wenn die Geschlechtspartner verwandt (hier: Onkel und Nefte) waren. Gleichgeschlechtlicher Sexualverkehr unter Männern, die nicht blutsverwandt waren, sei damit implizit erlaubt gewesen. Ein späterer Bearbeiter im Zuge der Redaktion des Heiligkeitsgesetzes habe dann den Sinn dieser Bestimmung durch den Zusatz „du sollst dich seiner Frau nicht nähern, denn sie ist deine Tante“ vollständig geändert und den verbotenen Geschlechtsverkehr auf die Tante verlagert. Zugleich habe damit die Wendung „die Scham aufdecken“ auch eine metaphorische Bedeutung erhalten. Insgesamt ist dadurch der verbotene Geschlechtsverkehr zwischen verwandten Männern aus dem Blick geraten, so dass die Bestimmung in Lev 18,22 hinzugefügt werden konnte, die gleichgeschlechtlichen Analverkehr unter Männern *generell* verboten und damit im Alten Orient etwas Neues kreiert hat. Möglicherweise stand der Fortschreiber unter dem Einfluss persisch-zoroastrischer Literatur (die Sammlung *Videvdad*). Nur in dieser altiranischen Sphäre sei gleichgeschlechtlicher Verkehr unter Männern in vorbiblischer Zeit geächtet gewesen. – Die Ausführungen sind durchaus bedenkenswert und sorgfältig erarbeitet. Allerdings leiden sie unter dem Problem, dass die Annahme einer späteren Fortschreibung z.B. in Lev 18,14 (s.o.) letztlich eine literarkritische Vermutung ist, die aus dem Text allein heraus nicht hinreichend begründet werden kann. Damit steht und fällt allerdings das Argument. Sobald ich die literar- und redaktionskritische Analyse nicht teile, ist auch die erklärende Schlussfolgerung hinfällig. Darüber hinaus ist festzuhalten: Die Annahme, das Verbot gleichgeschlechtlichen Sexualverkehrs unter Männern betreffe (zunächst) nur blutsverwandte Männer, ist in ähnlicher Weise schon bei Milgrom als vorsichtige Vermutung zu finden. Dafür gibt es allerdings keinen schlüssigen Beweis. Dershowitz's entstehungsgeschichtliche Spekulation löst ferner nicht das hermeneutische Problem, das die Endgestalt des biblisch gewordenen Texts aufgibt. Zudem geht Dershowitz nicht auf die sehr früh einsetzende Rezeptionsgeschichte des Textes ein, die Lev 18,22 stets im Sinne eines Verbots gleichgeschlechtlicher sexueller Handlungen unter Männern verstanden hat. – Mein Kommentar versucht, den Text in seinem soziokulturellen und zeitgeschichtlichen Horizont zu verstehen und zugleich eine hermeneutische Brücke zu bauen (s. ferner T. Hieke, *Homosexualität* [2015]).

*Hieke, Thomas*, Kennt und verurteilt das Alte Testament Homosexualität?, in: Goertz, Stephan (Hg.), „Wer bin ich, ihn zu verurteilen?“ Homosexualität und katholische Kirche (Katholizismus im Umbruch 3), Freiburg i.Br.: Herder, 2015, 19-52.

## Lev 19

### Literatur

*Gaß, Erasmus*, „Heilige sollt ihr werden. Denn heilig bin ich, Jahwe, euer Gott“. Zur Begründungsstruktur in Lev 19: Münchener Theologische Zeitschrift 64,3, 2013, 214–231.

Auf S. 227–229 befasst sich E. Gaß v.a. mit der Bedeutung von Lev 19 im Christentum. Auch verweist E. Gaß auf weitere Literatur zu Lev 19.

*Hieke, Thomas*, Das Gebot der Nächstenliebe als Angebot. Lev 19 als Ausdruck und Summe der Theologie des Levitikusbuches: BiKi 69, 2014, 74–79.

Abstract: Leviticus 19 exemplifies the basic and central chapter of the Torah's ethics. It shows many relations to the Decalogue and other texts of the Torah. The human beings are summoned to keep these commandments in order to represent God's holiness on earth in a way that is possible and adequate for humans (Lev 19:2). By observing the commandments, the human beings will gain a successful and happy life (Lev 18:5). One can see the core of the chapter in the demand to love one's neighbor (Lev 19:18). The formulation of this commandment is an invitation and instruction to find true humanity.

*Huehnergard, John; Liebowitz, Harold*, The Biblical Prohibition Against Tattooing: VT 63,1, 2013, 59–77.

Published abstract: Lev 19:28 prohibits tattooing, but no reason for the prohibition is given. Since it appears in a context of pagan mourning practices (Lev 19:27,28) it is assumed that the reason for the prohibition lay in its association with such mourning practices. In this paper we explore the broader context of the law in biblical times, and how it was understood in subsequent rabbinic times. We propose that in the biblical period the prohibition was associated with the marking of slaves, and that in the subsequent rabbinic period it was associated with paganism.

*Jacobs, Sandra*, The Body Inscribed: A Priestly Initiative?, in: Taylor, Joan E. (Hg.), The Body in Biblical, Christian and Jewish Texts (Library of Second Temple Studies, 85), London: Bloomsbury, 2014, 1–16.

*Friedman, Richard Elliott*, Love Your Neighbor: Only Israelites or Everyone?: Biblical Archaeology Review 40/5, 2014, 48–52.

Published abstract: Against those who maintain that the love your neighbor injunction in Lev 19:18 refers only to fellow Israelites, F. argues for an inclusive interpretation that refers to all humankind. In support of his view, F. points to the widespread concern for the welfare of aliens in the “Levite sources” (E, P, and D) of the Pentateuch and the use of the term “neighbor” to refer to non-Israelites as well as Israelites in several contexts.

*Schüle, Andreas*, „Wer ist mein Nächster?“ Die Bedeutung der Exodustradition für das Verständnis sozialer Nähe und Ferne in den exilisch/nachexilischen Überlieferungen des Alten Testaments: JBTh 29, 2014, 43–61 (erschieden im November 2015). Abstract aus dem Vorwort: A. Schüle fragt im Kontext exilisch-nachexilischer Erfahrung, wer denn dieser Nächste sei, den es zu lieben gelte: der Mit-Israelit oder ebenso der Fremde? Insofern ringt dieses Gebot um Identifikation und um den Umgang mit dem Anderen angesichts von Exodus und Exilserfahrung, woraus

schließlich der radikal formulierte Solidaritätsgedanke wächst, der Goldenen Regel vergleichbar. Der berühmte Vers aus der Mitte der Tora bietet sich demzufolge als Herzstück eines biblischen Humanismus an – ein Verständnis, das auch der Babylonische Talmud vertritt, wenn Hillel zu einem Proselyten sagt (bShab 31a): „Was dir nicht lieb ist, das tue auch deinem Nächsten nicht. Das ist die ganze Tora, und alles andere ist nur ihre Auslegung. Geh, und lerne sie!“ Im vorliegenden Aufsatz umrahmt A. Schüle das Liebesgebot mit dem Gleichnis vom barmherzigen Samariter (Lk 10,25-37). Er sieht die implizite Frage nach der Identität des zu liebenden Nächsten als den Nukleus des entstehenden Frühjudentums. Dazu widmet er sich Fragen der Identitätsbildung im frühnachexilischen Judentum und behandelt dazu das Motiv der Heimkehr der Kinder Zions in Deuterojesaja, sodann entsprechende Aspekte in Tritojesaja und im Heiligkeitsgesetz. Zu Lev 19,18 zieht er 19,34 hinzu: Auch der Fremde ist „wie du“ (und insofern zu lieben). „Und wiederum ist es die Exodustradition, die den erkenntnisleitenden Schlüssel bietet: Exil, Diaspora und Fremdheit sind prägende Elemente der kulturellen Erinnerung Israels, die nun auch eine authentische, weil erfahrungsgesättigte Wahrnehmung der Situation des Fremden erlauben. Die eigene kulturelle Erinnerung an den Exodus wird zum Medium von Empathie und Solidarität mit dem Fremden. Und eben dieser Einsicht in das elementar Verbindende dient das Gebot als Grundlage der allgemeinen Nächstenliebe“ (S. 59).

Noonan, Benjamin J., Unraveling Hebrew אֶצְטָשׁ: JBL 135, 2016, 95–101.

Published abstract (adapted): Hebrew אֶצְטָשׁ, which refers to a mixed fabric, occurs only in Lev 19:19 and Deut 22:11 in prohibitions of various mixtures. Its meaning is clear, but its etymology has hitherto eluded a convincing explanation. Noonan proposes that, as a word denoting a hybrid of materials, אֶצְטָשׁ is a lexical blend. Its two source words are אֶצְ\* and אֶנְזָ\*, the early Hebrew forms of the Semitic words for “ewe” (\**ta`at*) and “goat” (\**anz/\*inz*), respectively. The resulting blend originally referred to a mixture of sheep and goat wool but was subsequently generalized to designate any mixed fabric, which is precisely what אֶצְטָשׁ means in Lev 19:19 and Deut 22:11.

Stewart, David Tabb, Leviticus 19 as Mini-Torah, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82), Atlanta 2015, 299–323.

Abstract from OTA: Scholars have identified numerous connections between the legal compendium Leviticus 19 and other pentateuchal laws, but have disagreed as to the significance of this phenomenon for the overall assessment of the Leviticus chapter. Drawing on previous observations and proposals, S. here attempts to synthesize the relevant data, identifying and differentiating among the multiple ways in which Leviticus 19 alludes to—while also modifying for its own purposes—numerous laws found elsewhere in the Pentateuch, these including verbal quotation of a given text, fusion of multiple texts, metalepsis, and what S. designates as “drawing from the middle” of reference texts. The result of the use of all these techniques by Leviticus 19's author is to make of the chapter a “mini-torah” which invites readers/hearers to think together in dialectical tension a whole range of pentateuchal laws.—C.T.B.

*Student, Gil*, The Meaning of BIKKORET in Leviticus 19:20: *Jewish Bible Quarterly* 44, 2016, 3–6.

Rabbi Student gibt einen Überblick über die verschiedenen Deutungsvorschläge des Lexems *biqqaoret* in Lev 19,20 und zeigt schließlich, dass der Vorschlag von J. Milgrom („investigation“) der Interpretation entspricht, die bereits Raschi vorgelegt hat.

*Hieke, Thomas*, Die Heiligkeit Gottes als Beweggrund für ethisches Verhalten. Das ethische Konzept des Heiligkeitsgesetzes nach Levitikus 19, in: Frevel, Christian (Hg.), *Mehr als Zehn Worte? Zur Bedeutung des Alten Testaments in ethischen Fragen (QD 273)*, Freiburg i.Br. 2015, 187-206

*Meyer, Esias E.*, The Reinterpretation of the Decalogue in Leviticus 19 and the Centrality of the Cult: *Scandinavian Journal of the Old Testament* 30, 2016, 198–214.

Published abstract: The article builds on the emerging consensus that Leviticus 17-26 was a later addition to Leviticus 1-16. It shows how the two halves of Leviticus differ and then argues that the addition of Leviticus 17-26 to 1-16 was an attempt to integrate ethical concerns into the larger priestly worldview in which the cult is central. The article shows how Leviticus 19,3-4 reinterpreted parts of the Decalogue by means of a process of inner-biblical exegesis. This process of inner-biblical exegesis led to some tension between Leviticus 19 and the Decalogue and to a lesser extent with texts from Leviticus 1-16.

*Goldstone, Matthew*, Rebuke, Lending, and Love: An Early Exegetical Tradition on Leviticus 19:17–18: *JBL* 136, 2017, 307–321.

Published abstract: In this article I posit the presence of an early Jewish exegesis of Lev 19:17–18 preserved in the Tannaitic midrash known as Sifra, which is inverted and amplified in Did. 1:3–5, Q 6:27–35, Luke 6:27–35, and Matt 5:38–44. Identifying shared terminology and a sequence of themes in these passages, I argue that these commonalities testify to the existence of a shared exegetical tradition. By analyzing the later rabbinic material I delineate the contours of this Second Temple period interpretation and augment our understanding of the construction of these early Christian pericopae. In commenting on Lev 19:17, Sifra articulates three permissible modes of rebuke: cursing, hitting, and slapping. In its gloss on the subsequent verse, Sifra exemplifies the biblical injunction against vengeance and bearing a grudge through the case of lending and borrowing from one’s neighbor. The Didache, Matthew, and Luke invert the first interpretation by presenting Jesus as recommending a passive response to being cursed or slapped, and they amplify the second interpretation by commanding one to give and lend freely to all who ask. The similar juxtaposition of these two ideas and the shared terminology between Sifra and these New Testament period texts suggest a common source. By reading these early Christian sources in light of this later rabbinic work I advance our understanding of the formation of these well-known passages and illustrate the advantages of cautiously employing rabbinic material for reading earlier Christian works.

*Erbele-Küster, Dorothea*, Zur Anthropologie der Ethik der (Liebes)Gebote, in: Wagner, Andreas; van Oorschot, Jürgen (eds.), *Individualität und Selbstreflexion in den Literaturen des Alten Testaments (Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie 48)* Leipzig 2017, 341–354.

Abstract: E.-K. discusses the question of self-reflection and individuality/self in the Old Testament by referring to the love commandments in Deuteronomy and Leviticus. These commandments refer to the self or imply self-reflection. E.-K. hereby focuses especially on the bodily and emotional components of “love” in its various dimensions. She first turns to an interpretation of Deuteronomy 6 and Deuteronomy 10: The command to love God implies the constitution of the self as center of one’s intentions, power of life, and physical power. Then, E.-K. demonstrates how the love commandment in Leviticus 19 triggers self-reflection in the love of the other/one’s neighbor/the alien resident. Finally, E.-K. examines cultural-anthropological concepts of love (the genre of the love commandments, the bodily aspect of love, the heart as organ of ethical reflection, character ethics).

*Hopf, Matthias*, Zwischen Sollen und Sein. Einige rechtsanthropologische Überlegungen zum Menschenbild in Lev 19, in: Wagner, Andreas; van Oorschot, Jürgen (eds.), Individualität und Selbstreflexion in den Literaturen des Alten Testaments (Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie 48) Leipzig 2017, 355–372.

Abstract: H. starts with considerations about the interdependence of anthropology and ethics in general. On that basis, he sets out to analyze the juridical anthropology behind the commandments in Leviticus 19 (1). The first main part (2) of the essay deals intensively with the basic proposition of the chapter, Lev 19:2. H. focuses (a) on the address in the second person *plural*, (b) on the idea of *imitatio Dei* (which, according to H., is rather an analogous formulation, i.e., the human beings/the Israelites shall imitate not God himself, but “only” his holiness), and (c) on the concept of holiness. Next, H. correlates some further aspects from the remaining chapter with these thoughts (3). In sum, the anthropology of Leviticus 19 emerges to be very ambivalent; the human being is not holy, but rather has to become holy time and again. This corresponds to the anthropological ambivalence in the Priestly Code (P). Furthermore, the community dominates over the individual. While Leviticus 19 reveals a rather realistic idea of the human being and acknowledges social and ethnic boundaries, it offers utopian theological ways to overcome such powerful anthropological differences.

*Büchner, Dirk*, A Commentary on Septuagint Leviticus 19:11-15, in: Gauthier, Randall X.; Kotzé, Gideon R.; Steyn, Gert J. (Hg.), Septuagint, Sages, and Scripture. Studies in Honour of Johann Cook (Vetus Testamentum Supplements, 172), Leiden, Boston: Brill, 2016.

Abstract from OTA 40, 2017, #1651: After a short introduction to recent developments in translation theory, B. presents an excerpt from the future volume on Leviticus in the SBL Commentary on the Septuagint series, in which for each verse in Lev 19:11-15 a lemmatized commentary on the Greek syntax and vocabulary is provided in comparison with the MT. The implied audience of LXX Leviticus was educated, perhaps bilingual, and able to appreciate the Hebrew source. The translator generally attempts to replicate translation choices from the Septuagint of Genesis and Exodus for the sake of consistency, but also makes some innovative and clever word choices.

*Kelly, Henry Ansgar*, Love of Neighbor as Great Commandment in the Time of

Jesus: Grasping at Straws in the Hebrew Scriptures, in: *Journal of the Evangelical Theological Society* 60, 2017, 265–281.

Abstract from OTA 40, 2017, #1653: One’s “neighbor,” generously interpreted to include everyone in the world, even personal and impersonal enemies, looms large in the NT, especially in the form of the second great commandment, and its various expressions in the Golden Rule. The NT also contains explicit claims that neighbors have a similar importance in the OT. The main basis commentators find for these claims is the half-verse in Lev 19:18b, “you shall love your neighbor as yourself,” supported by other isolated OT verses, such as Exod 23:4-5 on rescuing the donkey of one’s enemy. Relying on these verses might appear as a grasping at straws in order to provide an OT grounding for Jesus’ words. It does, on the other hand, seem clear that by the time of Jesus the above words had been stretched out and elevated to a new significance. John Meier has recently argued that it was Jesus himself who gave the “neighbor” of Lev 19:18b his high standing. Given, however, that the Gospels present that significance of the neighbor as something already known, K. argues that the matter had already achieved a consensus by Jesus’ time.

*Kim, Sun-Jong*, La 'nourriture de Dieu' (לחם אלהים) dans le Code de Sainteté, in: *Zeitschrift für die Alttestamentliche Wissenschaft* 123, 2011, 424–430.

Abstract from OTA 40, 2017, #1650: The expression “food of God” is an anthropomorphic metaphor expressive of the nature of God. This expression does not refer simply to the sacrifices offered to God, but rather underlines the importance of food in real life. The act of eating serves to consolidate the solidarity between God and his creatures and among human beings themselves. The Holiness Code imparts a quality of holiness to the food shared by God and his creatures.

*Meyer, Esias E.*, The Foreskinned Fruit in Leviticus 19, in: *Semitica* 58, 2016, 93–114.

Abstract from OTA 40, 2017, #1654: M.’s article explores the problem posed by Lev 19:23 and its mention of “uncircumcised fruit.” What is the reason for this image? What does it mean? Is the fruit referred to in the verse thought to be cut down or left hanging? After a brief survey of the contemporary debate concerning circumcision in the Hebrew Bible, as well as that regarding the structure of Leviticus 19, M. focuses on the metaphorical usage of the term “uncircumcised” and concludes that the above text has in view a practice whereby the fruit was left hanging on the tree. The term “uncircumcised” is used in order to arouse disgust and so discourage the hearers of the text from eating that fruit.

Lev 21

*Literatur*

*Schipper, Jeremy; Stackert, Jeffrey*, Blemishes, Camouflage, and Sanctuary Service: The Priestly Deity and His Attendants: *HeBAI* 2, 2013, 458–478.

Published abstract: Leviticus 21:16-24 enumerate twelve blemishes that disqualify a priest from altar service. We argue that the Holiness Legislation’s laws against physically blemished priests serving in the sanctuary are fundamentally related to the

Priestly myth's larger characterization of the Israelite god as a superhuman king, its corresponding understanding of the cult, and, in particular, its views of divine perception. Yhwh, whose great powers can effect both good and ill, must be attended by servants whose ministrations are as unobtrusive as possible. It is the inconspicuous quality of priestly officiation that protects these servants as they venture into close proximity with the deity. In the case of the priest without a blemish, the cultic vestments that are required during altar service successfully mitigate the deity's gaze, functioning as a sort of camouflage for him. Yet these vestments do not sufficiently camouflage a priest with a blemish, and this priest's physical defect attracts excessive and potentially dangerous divine attention. H's prohibition against sanctuary service by blemished priests, like the requirement that the priest wear the prescribed, sacred vestments, is thus both concerned to maintain the deity's royal expectations and preferences – what we will term here his “divine repose” – and to protect the priests who serve the divine sovereign.

*Olyan, Saul M.*, Defects, Holiness, and Pollution in Biblical Cultic Texts, in: Baden, Joel S.; Najman, Hindy; Tigchelaar, Eibert J.C. (eds.), *Sibyls, Scriptures, and Scrolls. John Collins at Seventy (Supplements to the Journal for the Study of Judaism 175)*, Leiden, Boston 2017, 1018–1028.

*Neikrug, Shimshon*, Toward a Humanist Understanding of Mum in the Hebrew Bible, in: *Jewish Bible Quarterly* 45, 2017, 126–132.

Lev 22

*Literatur*

*Goodfriend, Elaine Adler*, Leviticus 22:24. A Prohibition of Gelding for the Land of Israel?, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond (Resources for Biblical Study 82)*, Atlanta 2015, 67–92.

Abstract from OTA: The goal of G.'s work is to reevaluate the traditional interpretation of Lev 22:24b according to which the clause prohibits the gelding of domesticated animals in the Land of Israel. Most modern commentaries and translations view the words “and in your land you shall not do” in the clause as a reiteration of v. 24a, such that gelding is only prohibited for animals intended for the altar. This limitation allows for the use of oxen for plowing and traction, a remarkably utilitarian benefit for the ancient Israelite farmer, and indeed all premodern farmers. However, the weight of the evidence adduced by G. supports the traditional understanding of the verse, an understanding which would place the Israelite farmer at a disadvantage, given that on this understanding far fewer suitable animals would have been available for his use. Various strategies may have been utilized to deal with the problem posed by the prohibition as so understood, including a large-scale use of cows for traction, but also the importation of oxen. The restriction of Lev 22:24b would, for its part, have been motivated by the life-affirming ethos of Israel's laws, an aspect of Scripture amply illuminated by the work of Jacob Milgrom. [Adapted from published abstract—C.T.B.]

## Lev 23

### Literatur

*Babcock, Bryan C.*, Sacred Time in West Semitic Festival Calendars and the Dating of

Leviticus 23: *Journal for the Evangelical Study of the Old Testament* 2, 2013, 1–23.

*Babcock, Bryan C.*, Sacred Ritual. A Study of the West Semitic Ritual Calendars in Leviticus 23 and the Akkadian Text Emar 446 (*Bulletin for Biblical Research: Supplements* 9), Winona Lake, IN 2014.

*Kilchör, Benjamin*, Passah und Mazzot – Ein Überblick über die Forschung seit dem 19. Jahrhundert: *Biblica* 94, 2013, 340–367.

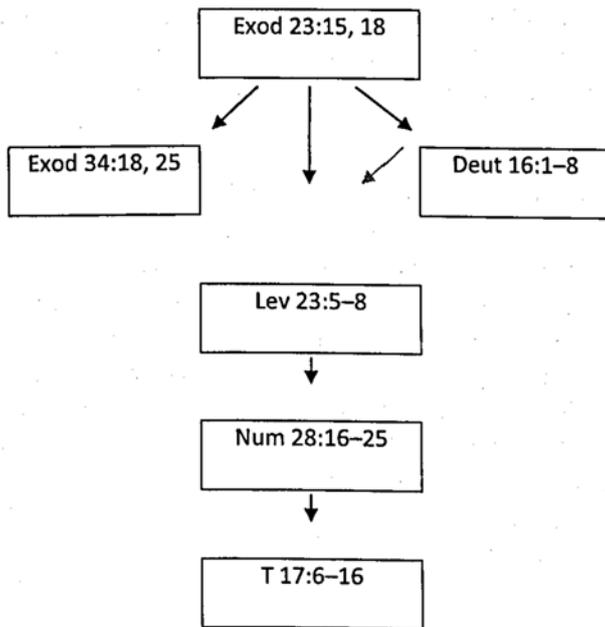
Published abstract: With the beginning of the historical-critical study of the Old Testament, the biblical picture of the origin and development of Passover and Mazzot was not taken for granted anymore. Since there are a lot of texts concerning this topic, however, the options to explain the history of Passover and Mazzot are legion. Starting with George and Wellhausen, this article attempts to outline the history of research on Passover and Mazzot up to now. Some thoughts on the current state of research complete the paper.

*Körting, Corinna*, „Seid fröhlich vor dem Herrn, eurem Gott“. Ein Beitrag zu Geschichte und Bedeutung des Festkalenders in Lev 23: *BiKi* 69, 2014, 96–101.

Published abstract: Leviticus 23 is the basis for most of the Jewish holidays celebrated today. The chapter is the longest holiday calendar of the Old Testament. The names and dates for the feasts are basically used until today. On p. 97, *C. Körting* presents an illustration of the cycle of the Jewish year with months and festival days. She explains all the festivals of Leviticus 23 separately. Purim and Chanukah are mentioned briefly by referring to other biblical passages. *Körting* concludes that participating in the celebration of the holydays includes the congregation into the life-giving order of creation: The festivals are designed as the affirmation of the community between humans (Israel) and God.

*Pakkala, Juha*, God's Word Omitted. Omissions in the Transmission of the Hebrew Bible (*Forschungen zur Religion und Literatur des Alten und Neuen Testaments* 251), Göttingen 2013.

Auf S. 134–154 befasst sich *J. Pakkala* mit dem literarischen Abhängigkeitsverhältnis des Heiligkeitsgesetzes vom Deuteronomium und argumentiert hauptsächlich auf der Basis von Beobachtungen am Festkalender Lev 23 dafür, dass H das dtn Gesetz ersetzen wollte. Besonders behandelt werden das Wochenfest und das Laubhüttenfest. Für die Entwicklung des Pessachfestes macht *J. Pakkala* einen eindrucksvollen Vorschlag. Die älteste Fassung sei Ex 23,15–18, die von Dtn 16,1–8 rezipiert wird, während Lev 23,5–8 die jüngste Fassung der drei Versionen darstelle und ein eigenständiger, neuer Entwurf auf der Basis der älteren Texte sei. Die späteste Entwicklungsstufe sei Num 28,16–25, die eng mit der Levitikus-Fassung zusammenhänge. Eine weitere außerbiblische Entwicklungsstufe finde sich in der Tempelrolle (11QT 17,6–16). Auf S. 153 bringt *J. Pakkala* folgendes Stemma:



*Langgut, D.; Gadot, Y.; Lipschits, Oded, "Fruit of Goodly Trees." The Beginning of Citron Cultivation in Israel and its Penetration into Jewish Tradition and Culture: Beit Mikra 59, 2014, 38–55.*

Abstract from OTA 38, 2015, 671, #2217: The authors point out that even though the Etrog (citron) is traditionally used on the holiday of Sukkot as one of the four prescribed species, it is not explicitly mentioned in this connection in the Bible. Rather, the intended species is referred to, indistinctly, as the "fruit of goodly trees" (Lev 23:40). The authors argue that the Etrog is not mentioned because it reached the region in the 5th-4th centuries under the Persians.—D.E.G.

*Moskovitz, Gabriel, The Genesis of the etrog (Citron) as Part of the Four Species: Jewish Bible Quarterly 43, 2015, 109–115.*

Abstract from OTA 38, 2015, 671, #2218: Jews the world over celebrate the festival of Sukkot, in September or early October. One of the unique rituals of this holiday is taking the 'arba' minîm (four species), which are defined as the lûlāv (palm branch), 'etrôg (citron fruit), hādassîm (myrtle branches), and 'arāvôt (willow branches), reciting a blessing over them, and then waving them in six directions. However, Lev 23:40 does not specifically identify the citron fruit (*Citrus Medica*), as one of the four species used in the ritual. The Bible calls instead for pĕrî 'ēš hādār ("the fruit of goodly trees"). When referring to the Feast of Tabernacles, the Bible enjoins: "Ye shall take you on the first day the fruit of goodly trees, branches of palm-trees, and boughs of thick trees, and willows of the brook, and ye shall rejoice before the Lord your God seven days" (Lev 23:40). Nehemiah 8 uses similar wording to describe a ritual event that occurred during the Second Temple period. Sometime during the period beginning with Ezra, Israel made a transition from the Prophet/Temple Priest arbiter of Jewish law to a proto-rabbinic exegetical model. This new era had a formative role in creating the vast body of rabbinical definition, exposition, and innovation vis-à-vis Torah. It gave birth inter alia to the novel idea and tradition of

identifying the newly discovered 'etrōg (citron from India), with its unique aroma and beauty, as one of the "goodly fruit/trees" referred to in Leviticus 23.—F.W.G.

## Levitikus 24

### *Literatur*

- Lee, Bernon*, Unity in Diversity. The Literary Function of the Formula of Retaliation in Leviticus 24.15-22: *Journal for the Study of the Old Testament* 38, 2014, 297–313. Published abstract: This article offers two novel explanations for the staggered expression of the formula of retaliation ('X for X') in Lev. 24.15-22. First, 'life for life' in Lev. 24.18, in standing apart from other members of the formula in Lev. 24.20, points to Exod. 21.33-36 with reference to the conception of restitution as a bilateral exchange. This feature of Lev. 24.18 joins others in Lev. 24.15-22 in alluding to the laws of Exodus 21. Secondly, the removal of 'life for life' from the rest of the formula creates an aesthetic quality in the passage that promotes the perception of the principle of equitable restitution as foundational to the laws of Lev. 24.15-22. In a word, the design of the passage sustains connections within Lev. 24.15-22 and beyond to Exodus 21. Judicial equity emerges as the common ethos.
- Nihan, Christophe*, Révisions sribales et transformations du droit dans l'Israël ancien: le cas du talion (*jus talionis*), in: Artus, Olivier (ed.), *Loi et Justice dans la Littérature du Proche-Orient ancien* (BZAR 20), Wiesbaden 2013, 123–158.
- Holquin, Julián Andrés González*, Leviticus 24:10-23. An Outsider Perspective, in: *Hebrew Studies* 56, 2015, 89–102.
- Rooke, Deborah W.*, The Blasphemer (Leviticus 24). Gender, Identity and Boundary Construction, in: Landy, Francis; Trevaskis, Leigh M.; Bibb, Bryan D. (Hg.), *Text, Time, and Temple. Literary, Historical and Ritual Studies in Leviticus* (Hebrew Bible Monographs 64), Sheffield 2015, 153–169. Abstract from OTA: R. contributes a literary analysis of the narrative of the blasphemer in Leviticus 24 in which she argues that the narrative employs gendered language to make moral judgments about the blasphemer and to draw a boundary between Israel and the other nations. She begins by showing how laws in the Holiness Code (H) are not practical or casuistic but rather idealistic and centered around larger questions of identity. The identity thus constructed by H is: (1) masculine, in that the laws are for men and include the governance of women; (2) ethnic, in that they distinguish the men of Israel from other groups; and (3) holy, in that the people and God engage in reciprocal sanctification through the performance of these laws. Since the community as a whole is defined by this identity, these laws apply equally to foreigners residing permanently in their midst, who thereby surrender some of their own identity. In the context of Leviticus 24, the narrative of the blasphemer shifts to an outside setting with outsider characters on the edges of the community. Describing the man as "the son of an Israelite woman" indicates something marginal about him from the start. Compared to the masculine "Israelite man," he is feminized and

othered. By blaspheming (literally "piercing," and thus feminizing) the masculine holiness, the man has dishonored the deity and must be stoned by "the sons of Israel." Holiness, a masculine concept, is feminized by blasphemy and must be protected and restored by masculine violence against the feminized other. Finally, R. argues that the Egyptian identity of the man's father recalls Israelite slavery in Egypt and trades in a racial stereotype of Egyptians as people who dishonor God. [Adapted from published abstract—C.T.B.]

*Wright, David P.*, Source Dependence and the Development of the Pentateuch – The Case of Leviticus 24, in: Gertz, Jan C. et al. (eds.), *The Formation of the Pentateuch (FAT 111)*, Tübingen 2016, 651–682.

Abstract from OTA: This essay explores the details of how hermeneutical transformation plays a role in the composition of the legal novella about blasphemy and talion from the Holiness School (H) in Lev 24:10-23, which is part of the larger Priestly-Holiness (PH) framework. Several recent studies, especially those of C. Nihan, have shown that this pericope used and transformed legislation from the Covenant Code (CC). This essay highlights additional significant dimensions of this creative compositional engagement with CC and also shows that D was a considerable catalyst in this process. This investigation casts light on the compositional procedure by which the passage came to be, on the passage's inherent ideology, on its significance for the history of ideas about law and ritual, and on the development of the Pentateuch. [Adapted from author's introduction, pp. 652-653 – C.T.B.]

*González Holguín, Julián Andrés*, Leviticus 24:10-23: An Outsider Perspective: *Hebrew Studies* 56, 2015, 89–102.

Adapted from published abstract: This paper explores Lev 24:10-23 from the perspective of the outsider. By looking at the story of the so-called blasphemer, I bring up the issues of community boundaries that affect the way he is portrayed. How the narrative describes this person introduces tensions between him and the community. First, I explore the exegetical problems that surround the fight between this man and an Israelite, showing that there is more here than just a wayward or malicious person cursing the deity of the community. Second, I look at the divine speech because one possible interpretation is that the deity, Yhwh, allows for the possibility of the community worshipping other gods. This issue complicates the mainstream interpretation that depicts the *mestizo* as a „blasphemer.“ [The term *mestizo* is used in Latin America to denote a person of mixed racial origin, with one parent of European descent and another coming from the local native community.] Since Yhwh accepts worship of other gods, the boundaries between insiders and outsiders are not well defined; in this context, issues of justice are part of the story and the man's gruesome fate. After considering the biblical text, I will explore a recent case where an outsider pays for the consequences of misspeaking and ends up deported to his homeland. I establish an initial dialogue between the biblical story and that of a Bangladeshi native to see how these stories complement each other. The connection critiques the traditional readings of the Leviticus narrative that do not pay attention to the portrayal of the *mestizo* in it.

## Levitikus 25

### *Literatur*

*Kessler, Rainer*, Utopie und Grenzen. Schabbatjahr und Jubeljahr in Lev 25: BiKi 69, 2014, 86–91.

Abstract: K. reads Leviticus 25 as a visionary concept to overcome debt overload and impoverishment. The basic rhythm is marked by the sequence of six years plus one. The sabbatical year (every seventh year) is a “Sabbath for Yahweh,” i.e., rest for the land (a fallow year) and rest for God. While the sabbatical year was practiced at certain times in the history of Israel and Judah, the Jubilee year (the year after seven times seven years) is a literary construct providing liberation for people fallen in debt slavery and for property sold to pay debts off. After 49 years all property (real estate) which was sold shall return to its original owner. People who had to sell their workforce and fell into debt slavery shall be released and return to their own family. While the Jubilee was never set into practice, its theological idea was influential even for Christianity.

*Mayshar, Joram*, Who Was the *Toshav*?: JBL 133, 2014, 225–246.

Published abstract: The term תושב (*tōšāb*; *toshav*) appears in the Bible fourteen times, mostly in passages associated with the Holiness Code (H). It is typically interpreted as referring to an alien who resides in a foreign country on a long-term basis. I propose, instead, that it had an economic meaning, referring to “a rent-paying (farming) tenant,” that is, someone who cultivates land that he does not own and pays rent to the landlord. In the course of supporting this interpretation, I offer a framework for understanding the social structure envisioned by H and for appreciating H’s innovative social aspirations.

*Meyer, Esias E.*, Returning to an Empty Land: Revisiting my Old Argument about the Jubilee: OTE 27, 2014, 502–519.

Published abstract: In this article, M. engages with his 2003 monograph on the biblical Jubilee, with a focus on Leviticus 25 and 26. In 2003, M. argued that Leviticus is a text concerning the Judean elite who are about to return from exile and who wanted their land back, an argument in support of which he adduced the “myth of the empty land” as featured in Leviticus 26, where the land is represented as lying empty during exile and waiting for the exiles to repopulate it. On historical-critical grounds, M. now rejects the first part of his earlier claim about Leviticus 25. At the same time, he adduces additional support for the “myth of the empty land” part of his earlier argument by reference to current historical-critical debates about the portrayal of the land in the P materials and the Holiness Code.

*Meyer, Esias E.*, People and Land in the Holiness Code. Who is Yhwh's Favourite?: OTE 28, 2015, 433–450.

Adapted from published abstract: M.’s article focuses on how the land (*’ereṣ*) is personified in the Holiness Code. It starts by describing the various “countries” portrayed in the Code and then discusses all its instances in the Code where land functions as the subject of a verb (Lev 18:25, 27, 28; 19:29; 20:22; 25:2, 19; 26:4, 20, 34, 38, 40). The land at times seems close to being a human character in its “becoming defiled,” “vomiting,” “acting like a prostitute,” “observing the Sabbath,” “giving,” and

“enjoying”—all verbs which are usually associated with human actions. In light of these texts, M. then attempts to describe the relationship among the land, Yhwh, and the Code's addressees. In his analysis, it becomes clear that in the Code there is a closer relationship between Yhwh and the land than there is between Yhwh and the addressees. Finally, M. seeks to engage with N. Habel's ecojustice principles, showing that the authors of the Code may have been familiar with certain of these.

*Mthiselwa, Ndikho, Mind the Working-Class People! An African Reading of Leviticus 25:8-55 with Latino/a Critical Tools: OTE 29, 2016, 133–150.*

Adapted from published abstract: It is generally accepted by Latino/a biblical scholars, namely, Fernando F. Segovia and Alejandro F. Botta, among others, that both the historical-critical methods and the contextual approaches are equally important in the reading of the HB. First, this paper argues that Lev 25:8-55 contains verses (cf. Lev 25:10, 39-40 and 54-55) which are ascribed to the Deuteronomistic writers (D) but which were re-used by the authors of the Holiness Code (H). Second, because the absolute noun, *śākīr* (“hired labourer”) and the qal verb, *ʿbd* (“to work”) in Lev 25:40 refer to the working-class people, the context(s) from which the text of Lev 25:8-55 emerged will be investigated in relation to the working-class people. Third, the paper probes the relevance of Lev 25:8-55 to Ernesto “Che” Guevara's discourse of the experiences of the working-class people and Segovia's reading of the HB in the light of such experiences. It is argued in this paper that H's concern for social justice for the workingclass people can throw light on the reading of the ancient texts, particularly from the perspective of the Latino/a biblical criticism, and more importantly, that such a reading could also have implications for the working-class people of South Africa.

*Artus, Olivier, Sabbath Year and Jubilee in Lev 25, in: Indian Theological Studies 50, 2013, 233–252.*

Abstract from OTA 40, 2017, #1655: A.'s article features a wide-ranging overview of the many questions posed by Leviticus 25. Topics addressed by him include: the diachronic relationship of the “Holiness Code” (Leviticus 17-26, HC) to the other major compositional complexes in the Pentateuch (D and P in particular); the placement of Leviticus 25 within the HC; the structure of Leviticus 25; the laws of Leviticus 25 vis-a-vis those of Exod 21:2-11 and Deut 15:12-18 as well as Old Babylonian and Neo-Babylonian royal edicts concerning release of slaves and remission of debts; and the conception of the jubilee in Leviticus 25. This last topic is discussed by A. under the general heading “jubilee and logic of the gift,” that is itself further specified with the subheadings: “Vocabulary of gift in Lev 25: Can we talk of Social Ethics in Lev 25?” and “The Jubilee: A Utopia? Norm and Metanorm.” Here, A. points out that while it remains unclear whether the jubilee legislation of Leviticus 25, with its insistence that no Israelite is to be the “slave” of another Israelite and that Yahweh's gift of the land to his people calls them to respond by “redeeming” the land at the jubilee, was ever put into effect during the Second Temple period, the text's vision did get picked up in subsequent messianic and eschatological discourse (see Isa 61:1-2 and Luke 4:18-19).

## Levitikus 26

### *Literatur*

*Hieke, Thomas*, The Covenant in Leviticus 26: A Concept of Admonition and Redemption, in: Bautch, Richard J.; Knoppers, Gary N. (ed.), *Covenant in the Persian Period. From Genesis to Chronicles*, Winona Lake, IN: Eisenbrauns, 2015, 75-89.

*Abstract:* With the exception of Lev 2:13 and 24:8 the term *bryt*, “covenant,” occurs in the book of Leviticus only in chapter 26. Here, however, the eight occurrences form a significant concept in three stages that correspond to the three main parts of the chapter. In the part called “blessings” or better “promises” (Lev 26:3-13), God enumerates the blessings and benefits that will be granted to Israel if the people follow God’s laws, keep God’s commandments and observe them. Israel will gain agricultural and military success, and God will uphold his covenant with Israel (26:9). However, if Israel does not obey God and his commandments, thus breaking the covenant (26:15), God has to punish the people severely and a sword will execute vengeance for the covenant (26:25). The (longer) part called “curses” or better “commination” (Lev 26:14-39) lists a wide variety of consequences of Israel’s disloyalty to the covenant and God’s commandments. God will take back all the promises mentioned in the first part – with one exception: the promise to uphold his covenant is not mentioned and therefore not withdrawn in the second part.—Israel experienced the evil consequences in destruction and exile in the sixth century B.C.E. But as the people survived the catastrophe, these two parts of admonition need to be supplemented by a third part of redemption (Lev 26:40-45). God grants mercifully a new beginning after the (necessary) punishment. The text uses the metaphor that God “remembered his covenant” – it is the covenant with the Patriarchs (Jacob, Isaac, Abraham – in this sequence in 26:42) and the (same) covenant with the ancients freed from the land of Egypt (26:45). This concept of redemption that results from the experiences of the Exile and the new beginning in the Persian period is integrated into the revelation at Mount Sinai in order to anchor the paradigm of failure, punishment, forgiveness and new beginning at the roots of Israel’s religion. While the concept of admonition by promises and commination is borrowed from the treaties in the Ancient Near Eastern literature, the concept of redemption is unique in Israel’s environment.—The text suggests the following theological and anthropological conclusions: The concept of covenant in Leviticus 26 presents God as a reliable covenant partner and as a merciful and forgiving deity. As Israel is freed from the land of Egypt *in the sight of all nations* (26:45), hence the people stand for an anthropological paradigm: All human beings are summoned to a life according to God’s ethical demands in order to gain a life in prosperity and peace. While human beings experience their failure in following God’s commandments and suffer the severe consequences, God will answer confessing and repentance by granting a new beginning (“remembering the covenant”). Thus God’s mercy does not suspend the ethical responsibility of the human beings; their actions do not become irrelevant. However, punishment will not be God’s last word; it is the covenant that lets God’s love prevail against his vengeance.

*Ho, Shirley S.*, Leviticus 26 in Psalm 79. The Defilement of the Sacred, Nations and Lament: *Jian Dao* 44, 2015, 1–24.

*Nihan, Christophe*, Heiligkeitsgesetz und Pentateuch. Traditions- und kompositionsgeschichtliche Aspekte von Levitikus 26, in: Hartenstein, Friedhelm; Schmid, Konrad (Hg.), *Abschied von der Priesterschrift? Zum Stand der Pentateuchdebatte* (Veröffentlichungen der Wissenschaftlichen Gesellschaft für Theologie 40), Leipzig: Evangelische Verlagsanstalt, 2015, 186–218.

Abstract from OTA: In recent scholarship, there has been much discussion concerning the literary history and status of the Holiness Code (Leviticus 17-26), its concluding chapter, Leviticus 26, in particular. N.'s article highlights the chapter's multiple conceptual and terminological links with and dependence on passages in P, the non-P material in the Pentateuch, Deuteronomy and Ezekiel. On this basis he concludes that the chapter (and Leviticus 17-26 as a whole) stems from a "Leviticus redaction" the purpose of which was to integrate the complex of Leviticus 1-26 into the developing Pentateuch (in which the P and non-P materials had already been combined) and to "correct" P's conception of an unconditional divine covenant.

*Fischer, Georg*, A Need for Hope? A Comparison Between the Dynamics in Leviticus 26 and Deuteronomy 28-30, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 369–385.

Abstract from OTA: Leviticus 26 and Deuteronomy 28 evidence an overall parallel movement as well as many specific terms and motifs in common. On the other hand, the former chapter ends in vv. 39-45 (which F. regards as an integral and original part of the unit) with a word of hope, which is conspicuously absent in the latter. When, however, one extends one's reading of Deuteronomy to the following chapters 29-30, 30:1-10 in particular, one does find a message of hope for the exiles comparable to that in Lev 26:39-45. At the same time, Deut 30:6 takes the hopeful message of Lev 26:39ff. with its announcement that God will circumcise the people's heart a step further in that it resolves the problem, merely alluded to in Lev 26:41, of the Israelites' "uncircumcised heart" as the root of all their failures in their relationship with Yhwh. In their extant form, both Leviticus 26 and Deuteronomy 28-30 do articulate a hopeful vision for Israel's future beyond exile, a vision which presupposes Israel's turning to Yhwh, even as it remains a matter of a gratuitous divine initiative. Hope then is indeed a human "need," but never a "necessary" outcome from God's side.—C.T.B.

*Zehnder, Markus*, Structural Complexity, Semantic Ambiguity, and the Question of Literary Integrity: A New Reading of Leviticus 26,14–45, in: Jenni, Hanna; Saur, Markus (Hg.), *Nächstenliebe und Gottesfurcht. Beiträge aus alttestamentlicher, semitistischer und altorientalistischer Wissenschaft für Hans-Peter Mathys zum 65. Geburtstag* (AOAT 439), Münster 2016, 503–530.

Assessment: Z. presents a lot of interesting and helpful explanations regarding the macro and micro structure of Leviticus 26. Regrettably, he uses these synchronic observations as a proof for the literary unity of the chapter. This way of concluding from synchronic phenomena back to diachronic hypotheses about the text's origin is methodologically unconvincing. Likewise, Z.'s attempt to opt for a pre-exilic date of

the entire chapter is highly problematic. The parallels to extra-biblical texts from the 9th and 8th century B.C.E. are too scarce to bear the burden of proof, and the overall theological picture a reader gets from Leviticus 26 in its context does not match the religion-historical situation of the pre-exilic era. In addition, it is methodologically questionable whether it is possible or reasonable to isolate a chapter from its context and presume a certain date for it without considering the structural embedding within a larger literary framework.

*Nihan, Christophe*, Leviticus 26:39-46 and the Post-Priestly Composition of Leviticus. Some Remarks in Light of the Recent Discussion, in: Giuntoli, Federico; Schmid, Konrad (eds.), *The Post-Priestly Pentateuch. New Perspectives on Its Redactional Development and Theological Profiles* (Forschungen zum Alten Testament, 101), Tübingen 2015, 305–329.

Abstract from OTA: Basing himself on the view—increasingly accepted among contemporary scholars—that “H” (Holiness Code; Holiness Legislation) is both later than P and never existed as an independent document, N. focuses on the concluding segment of Leviticus 26, i.e., vv. 39-46. In these verses (which, N. maintains, constitute a literary unity), the H author, e.g., seeks to align P and non-P (Deuteronomistic) conceptions of Yhwh’s covenant, this resulting in his developing a notion of the covenant that encompasses both the covenant with the patriarchs (stressed by P) and the Sinai covenant (emphasized by the Deuteronomists). Along the same lines, the notice of 26:46, with its multiple law terms, has in view the whole body of laws elsewhere in the Pentateuch—not just those of H itself. At the same time, N. holds that the author of H should not be regarded as a/the pentateuchal redactor, but rather as one whose work was intended to give Leviticus a distinct, well-delimited status as a “book” within the pentateuchal complex.—C.T.B.

*Kessler, John*, Patterns of Descriptive Curse Formulae in the Hebrew Bible, with Special Attention to Leviticus 26 and Amos 4:6–12, in: Gertz, Jan C. et al. (eds.), *The Formation of the Pentateuch* (FAT 111), Tübingen 2016, 943–984.

Abstract from OTA: Several implications emerge from the preceding analysis. First, if my arguments are sound, this study has demonstrated the variety of ways in which Israelite texts have creatively reconfigured the traditional stock of ANE curse vocabulary for use within various theological streams and traditions. This finding then underlines the need to ascertain the orientation and purpose of a given text before advancing broad hypotheses regarding the significance and function of any curse formula used within it. Form-critical judgments alone are not sufficient when dealing with such curse materials. Second, as we have seen, there are several broader patterns into which descriptive curse formulations may fall. Thus, Amos 4; Leviticus 26; and Isa 5:20-25; 9:7[8]-10:4 historicize the more static pattern of sin—consequence or interdiction—deterrent found elsewhere. In doing so, they integrate the conceptions of benediction and malediction with the idea of Israel’s lived experience, stretched out over time, and the nation’s sufferings as Yhwh’s discipline and instruction. Moreover, this integration of blessing and cursing with lived experience enables the writers of these texts to view Yhwh’s maledictions as challenges that put the nation to the test: Will it choose submission and blessing or rebellion and curse? Third, significant differences of perspective may appear even between texts belonging to the same

general curse pattern. For example, a careful analysis of the differences between Leviticus 26 and Amos 4 reveals fundamentally different understandings at numerous key points, especially regarding the role of suffering in producing change, the way in which such change will be evidenced, and the basis of Israel's ultimate restoration. Thus, when considering the significance of curse language in any given context, one must move beyond commonalities of form and be attentive also to differences in form. Texts displaying similar formal elements may intentionally deepen, revise, or correct those on which they have been patterned. Fourth, and finally, the fact that one or more prophetic texts (Amos 4; Isa 5:25-29; 9:7[8]-10:4) use a descriptive curse pattern strikingly similar to the one found in Leviticus 26 suggests that consideration of the literary growth of the Pentateuch cannot be undertaken in isolation from the prophetic corpus. The prophetic materials, which so frequently display strong intertextual relationships with numerous pentateuchal texts, must play a significant role in pentateuchal analysis. Since the inception of modern biblical criticism, the prophetic materials have been seen as a foundational element in addressing issues of the literary development of the Pentateuch. The vitality of the scholarly literature addressing the relationship between these two corpora testifies to the continuing importance of this discussion. Failure to address ongoing developments in the study of the prophetic materials can only impoverish pentateuchal study, whereas attention to the interaction between the two corpora can only enrich it. [Adapted from author's conclusion, pp. 983-984—C.T.B.]

*Nihan, Christophe L., Ezekiel and the Holiness Legislation – A Plea for Nonlinear Models, in: Gertz, Jan C. et al. (eds.), The Formation of the Pentateuch (FAT 111), Tübingen 2016, 1015–1039.*

Abstract from OTA: Some general conclusions derive from my analysis with regard to the relationship between the Holiness Legislation and Ezekiel, which can be briefly summarized by way of a conclusion. First, in line with some recent studies, I have argued that the parallels between the two collections are part of a complex *formative* process, which impacted both the composition and the transmission of Ezekiel in the Second Temple period and which is documented by the comparison between the textual forms of this book preserved in the OG and in the MT. Second, while the presence of scribal expansions characterized by a concern to coordinate the prophecy of Ezekiel more closely with the Holiness Legislation is documented in both the OG and the MT, the textual evidence clearly suggests that the textual form preserved in the MT should be situated toward the end of this scribal process of coordinating Ezekiel with H. This conclusion, in turn, implies that any approach to the relationship between these two corpora that is exclusively (or even predominantly) based on the MT of Ezekiel is inherently flawed. Third, the evidence provided by the comparison between Ezek 34:23-31 and 37:24-28 in relation to H (Leviticus 26) indicates that the relationship to H may differ according to the compositional stage reflected in these shared materials; though the later text of Ezek 34:23-31 arguably reflects the influence of H, this does not appear to be the case for the earlier text of 37:24-28. This conclusion, for its part, suggests that the reception of H may, in fact, be more characteristic of the later stages in the composition of Ezekiel than of the earlier forms of the book. Overall, the findings presented here point to the need to elaborate

complex, nonlinear models in order to adequately describe the relationship between H and Ezekiel. [Adapted from author's conclusion, p. 1039—C.T.B.]

*Kopilovitz, Ariel*, What Kind of Priestly Writings Did Ezekiel Know?, in: Gertz, Jan C. et al. (eds.), *The Formation of the Pentateuch (FAT 111)*, Tübingen 2016, 1041–1054.

*Lyons, Michael A.*, How Have We Changed? – Older and Newer Arguments about the Relationship between Ezekiel and the Holiness Code, in: Gertz, Jan C. et al. (eds.), *The Formation of the Pentateuch (FAT 111)*, Tübingen 2016, 1055–1074.

Abstract from OTA: It is widely recognized that there are a remarkable number of locutions common to Leviticus 17-26 (the Holiness Code, H) and the Book of Ezekiel. The quality, frequency, and distribution of these locutions are such that most agree that they can only be explained by a model of literary dependence—either by one text borrowing from the other or by their mutual dependence during the process of their respective textual formation. There is, however, no consensus on the direction of literary dependence. This does not (for me, at least) constitute a crisis; readers will naturally construe these texts in different ways due to the complex nature of cognition and the complexities of the texts themselves. Yet, the lack of consensus does suggest that we look closely at, and think critically about, the criteria we have traditionally used to determine textual relationships. In this essay, I will review early arguments about the direction of literary dependence between H (in particular Leviticus 26) and Ezekiel. I will then examine the extent to which we have (or have not) moved beyond the criteria used to support these arguments. Finally, I will conclude with reflections about how we have changed. It is my hope that this will inspire greater methodological awareness on the part of those analyzing relationships between texts and that it will encourage greater dialogue between specialists in pentateuchal and in prophetic literature. [Adapted from published abstract—C.T.B.]

*Ganzel, Tova; Levitt Kohn, Risa*, Ezekiel's Prophetic Message in Light of Leviticus 26, in: Gertz, Jan C. et al. (eds.), *The Formation of the Pentateuch (FAT 111)*, Tübingen 2016, 1075–1084.

Abstract from OTA: An examination of Ezekiel's use and interpretation of biblical law illustrates the way in which authoritative biblical texts are reinterpreted in the face of new historical circumstances, "when," in the words of M. Fishbane, "divine words have apparently gone unfulfilled as originally proclaimed (as in various promises and prophecies); or when new moral spiritual meanings were applied to texts which had lost their vitality." As Moshe Greenberg further notes, in Ezekiel "there is almost always a divergence large enough to raise the question, whether the prophet has purposely skewed the traditional material, or merely represents a version of it different from extant records." ... it was Y. Kaufmann who first observed that the Law (i.e., the Torah) seldom refers to the prophets. This observation is the key to the way in which we understand and approach the plethora of terms and expressions found in P, H, and the Deuteronomistic History. In addition, there is a continuously growing body of scholarly work that illustrates quite conclusively the way in which Ezekiel creatively reformulates Torah precepts in order to fit the context and needs of his contemporary audience living out their lives in the Babylonian diaspora. That said, the discussion of the relationship between H/P and Ezekiel must now, in our opinion, turn to a closer examination of the individual context in each source before addressing issues of

textual mutuality, borrowing, or direction of influence. [Adapted from authors' introduction (p. 1077) and conclusion (p. 1084) - C.T.B.]

*Gunjević, Lidija*, Jubilee in the Bible. Using the Theology of Jürgen Moltmann to Find a New Hermeneutic (Biblical Interpretation Series 156), Leiden: Brill, 2017.

## Levitikus 27

### *Literatur*

*Younger, K. Lawson*, Some Recent Discussion on the Ḥērem, in: Burns, Duncan; Rogerson, John W. (ed.), *Far From Minimal. Celebrating the Work and Influence of Philip R. Davies* (T & T Clark Library of Biblical Studies 484), London 2012, 505–522.  
Ein Literaturbericht über neuere Vorschläge zur Deutung des Wortes *ḥēraem* ohne eigene Stellungnahme.

*Gordon, Benjamin D.*, The Misunderstood Redemption Fee in the Holiness Legislation on Dedications: ZAW 126, 2014, 180–192.

Adapted from published abstract: The Holiness legislation on “dedications” (Leviticus 27) stipulates that owners wishing to redeem dedicated property must pay a 20% redemption fee on top of the item's valuation. This fee has been understood either as a penalty imposed on the owners for renegeing on the dedication or a surtax levied to take advantage of the owners' special attachment to their property. G. argues, however, that the fee is related to the use of the holy shekel in these transactions. Archaeological remains, including Judean limestone weights, demonstrate that the common shekel on the eve of the Babylonian exile comprised 24 *gerāh*. The holy shekel, on the other hand, contained only 20 *gerāh* (Lev 27:25; Ezek 45:12), a 20% lower value. The redemption fee can thus be understood as bringing a fixed valuation into line with the actual market value of the dedication. It was thus not meant to punish or take advantage of individuals redeeming dedicated property.

*Taggar-Cohen, Ada*, Between Herem, Ownership, and Ritual. Biblical and Hittite Perspectives, in: Gane, Roy E.; Taggar-Cohen, Ada (ed.), *Current Issues in Priestly and Related Literature. The Legacy of Jacob Milgrom and Beyond* (Resources for Biblical Study 82), Atlanta 2015, 419–434.

## Rezeptionsgeschichte

### *Judentum*

*Krochmalnik, Daniel*, Schriftauslegung. Die Bücher Levitikus, Numeri, Deuteronomium im Judentum (NSK-AT 33/5), Stuttgart 2003.

*Krochmalnik, Daniel*, Kadosch. Das Heilige im Buch Levitikus und in der jüdischen Tradition: BiKi 69, 2014, 80–85.

Abstract: K. introduces the Jewish interpretation of the Torah section *Qedoshim*. In the center of this *Parasha* stands the exhortation to be holy and to love one's neighbor. The other instructions of Leviticus 19 are arranged in concentric circles around Lev 19:18 (illustrated by a chart on p. 84). The message of the commandment to love one's neighbor and the whole chapter 19 are the key to understand the whole Holiness Code

Leviticus 17-26. Humans are referred to their relationship toward God and summoned to respect the dignity of other humans.

*Christentum*

*Marbach, Carolus*, Scripturarum scilicet ex sacro scripturae fonte in libros liturgicos derivata, 1907.

Auf den Seiten 24 und 25 finden sich Hinweise, aus welchen Versen des Buches Levitikus sich in der römischen Liturgie (Stand: 1907!) verwendete Antiphonen und andere Versikel speisen. Betroffen sind die Verse Lev 21,6.8.10; Lev 23,1.2.4.5.6.41.43; Lev 26,9. PDF auf Anfrage.